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ABSTRACT

Seven articles and a series of cartoons provide background information and practical suggestions for the development of a working relationship between community colleges and the church. William E. Hallman discusses the church's responsibility for ministry at the community colleges. Robert A. Mayo explores the ways in which a supportive relationship between community colleges and the church can help both institutions fulfill their roles as community service agencies. Roger Schmidt examines current trends in and the potential for religious studies at community colleges. Edmund J. Gleazer, Jr., analyzes the growth of community colleges and the problems they currently face. Mary Alice Geier provides suggestions to local congregations for involvement in the community college mission. Earl J. Lowell presents a case method approach to assist local clergy in establishing goals and objectives for ministry with community colleges. The monograph concludes with a handbook by Mary Alice Geier for developing a ministry with community colleges. (Author/JP)

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So There's A Community College In Your Town

*A Guide For Local Church Ministry
With
The Nearby Community College*

Revised Edition

Edited by W.E. Hallman
for
The United Ministries in Higher Education
Community College Program

UMHE COMMUNICATION OFFICE, PUBLISHER
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There's a giant of an institution in our communities, but it is not sleeping. It is perhaps the most ecumenical phenomenon around. . . . It is time we woke up and took note of the giant!

Mary Alice Geier

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PREFACE

Since the original publication of *So There's a Community College in Your Town* in November, 1976, the United Ministries in Higher Education Community College Team developed a series of cartoons to introduce the concepts espoused in these pages. The cartoons are included as part of the preface to this revision with the thought that they may be useful tools with which to begin a discussion on the church and the community college.

—W.E.H.

1. CASTLE COLLEGE

For most of us the castle college is the place where WE went to college.

The castle college began back in the Middle Ages when it was represented by a walled citadel with a gate that restricted the flow of persons entering.

The castle college was the fortress that held the knowledge; if you wanted the education you had to be *selected* for admittance.



2. THINGS HAVE CHANGED SINCE THE FOUNDING OF THE CASTLE COLLEGE.

A new clientele is being served in addition to those traditionally admitted to the castle college:

women

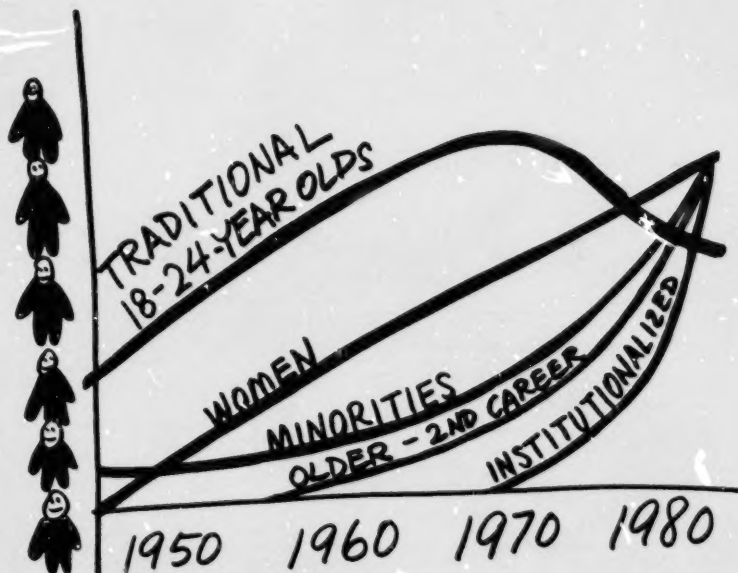
older persons

blue-college, first generation students

institutionalized persons (e.g., those in prisons and hospitals)

The numbers of this new clientele (students) are *increasing* while a decline is projected for the traditional student population.

These figures are simply graphic, not literal.



3. EDUCATION FOR WHOM????

This new clientele presents the *new agent* for higher education, with many new questions, e.g., about women in higher education:

Is the program for the leisure development of affluent women?

Is it for new careers for women previously "home on the range?"

Is it for those of lower socio-economic status who need education to increase resources for living?

It could be for one or all three, but each demands new assumptions about learning and new methods for learning.

EDUCATION FOR WHOM?



ELITE?



"NEW"
STUDENTS?



MERIT?

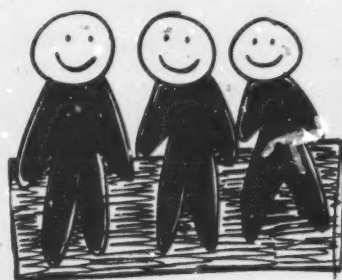
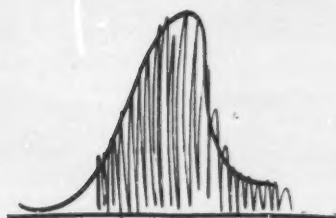
4. LEARNING POTENTIAL

The two curves represent the assumptions about persons capable of learning.

The upper bell curve represents the assumption that admission should be based on traditional scoring curves and that the top third in scoring will be capable of college.

The lower bell curve represents the assumption that 95% of the people can learn 95% of the material if we have a variety of teaching methods and offer the opportunity to learn in a variety of ways.

The new curve depends on recognizing variable learning styles, variable learning times, and variable teaching methods.



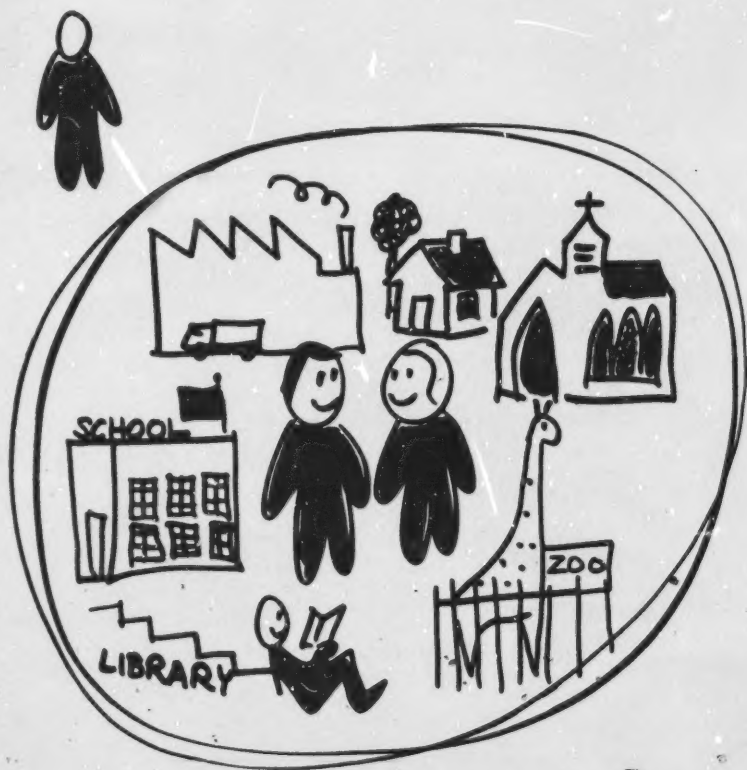
5. The COMMUNITY COLLEGE represents a new approach to the new clientele, new ways of learning and delivery of education. The college is no longer defined and contained by a castle. It has become a COMMUNITY college with a large emphasis on COMMUNITY.

It is a college with open and varied access.

It delivers educational service by correspondence, in libraries, museums, satellite colleges, electronically, and on-the-job learning opportunities.

The churches have more unused space during the week than most public buildings.

Some churches have become satellite colleges.



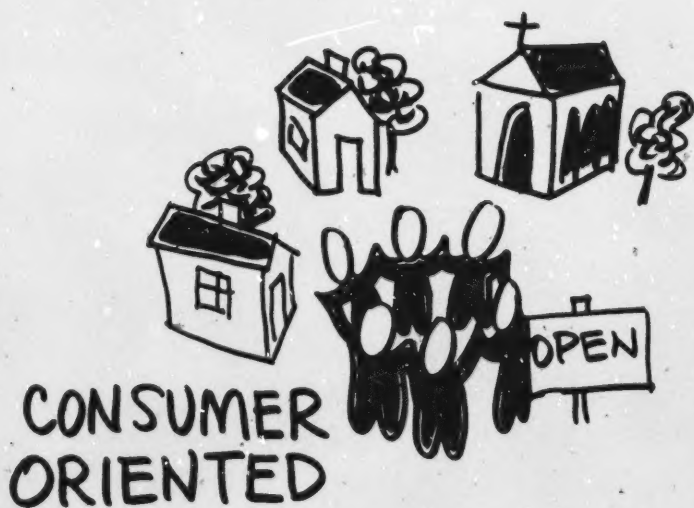
6. THERE IS, THEN, A CONTRAST BETWEEN
THE CASTLE COLLEGE AND THE
COMMUNITY COLLEGE.

One is oriented *toward the institution*, the
other is oriented *toward the consumer*.

One keeps restrictions to preserve itself,
the other seeks new ways of meeting consumer
needs.

Some colleges have difficulty in discovering
the myriad needs of the communities.

The local church may help articulate the needs
of the people and help broker the resources
of the college in meeting these needs.



**7. THE COMMUNITY COLLEGE SEES PEOPLE
WANTING HELP IN THESE AREAS:**

Career Development

**Individual Development (including
counseling)**

Family Development

**Institutional Development (e.g., industries
asking the college to help in on-the-job
training, or individuals seeking training
for a second career)**

WANTED: DEVELOPMENT



8. PROBLEMS FACING THE COMMUNITY COLLEGE

All is not perfect with the college, and there are many problems to be shared by the college, the community, and even the church.

1. Adults think the college is not ready for them.
2. Scarcity of community service funds.
3. Preoccupation with academic credit.
4. Poor teaching in adult basic education and "developmental" programs.
5. Faculty preference for academically qualified students.
6. No "good handle" on community needs.
7. Dichotomy of occupational education and academic education.
8. Facilities dictate programs.
9. Need for retraining administrators and faculty.
10. Unionization of faculty.
11. Keeping the "open door" open.

PROBLEMS FACING COMMUNITY COLLEGES



9. By responding to the concerns of the new students with new programs, the community college has become a **COMMUNITY SERVICE AGENCY**, offering health services, guidance, continuing education, human services, cultural programs, and career planning.

In health services, for example, the college not only teaches the health sciences, but delivers health care. At some colleges students and instructors deliver health care to migrant workers as part of their service and education.

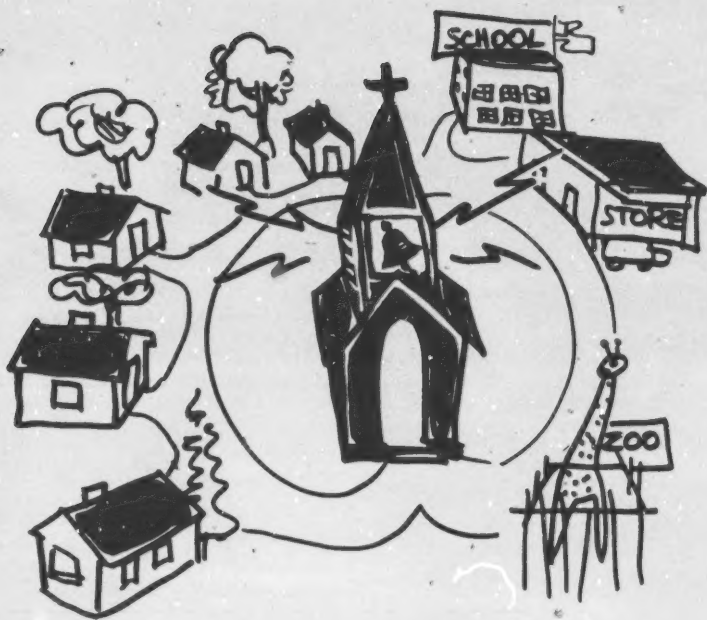
A COMMUNITY SERVICE AGENCY



COMMUNITY COLLEGE

10. THE CHURCH ON THE GREEN

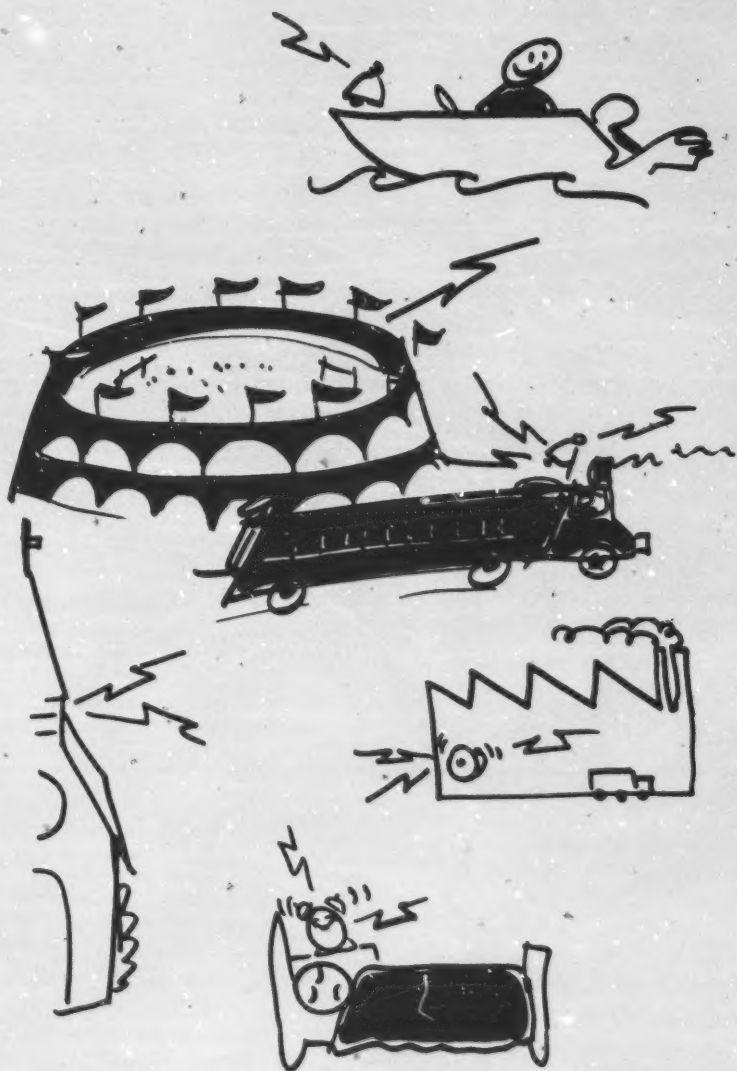
The church was once thought of as the
CENTER of community life.



11. THE CHURCH ON THE MARGIN

The church is no longer the CENTER.

The church bell, still rings, but other bells
are ringing now, too.



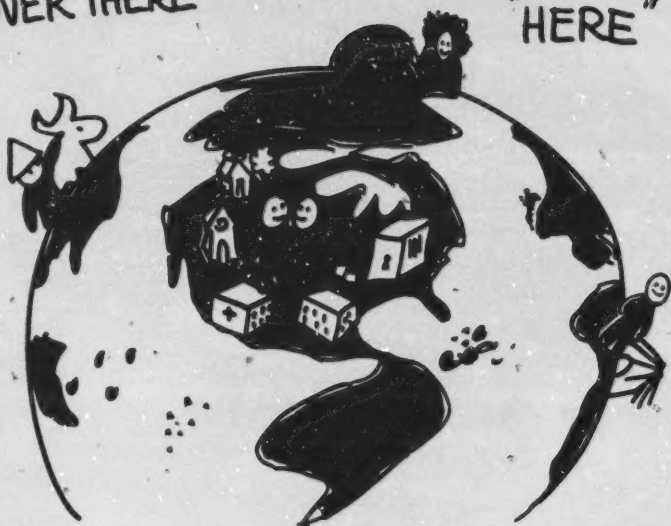
12. MISSION THERE, MISSION HERE

Once we thought of mission occurring primarily in fields OVER THERE.

We now know that mission occurs also in streets HERE.

"OVER THERE"

"HERE"

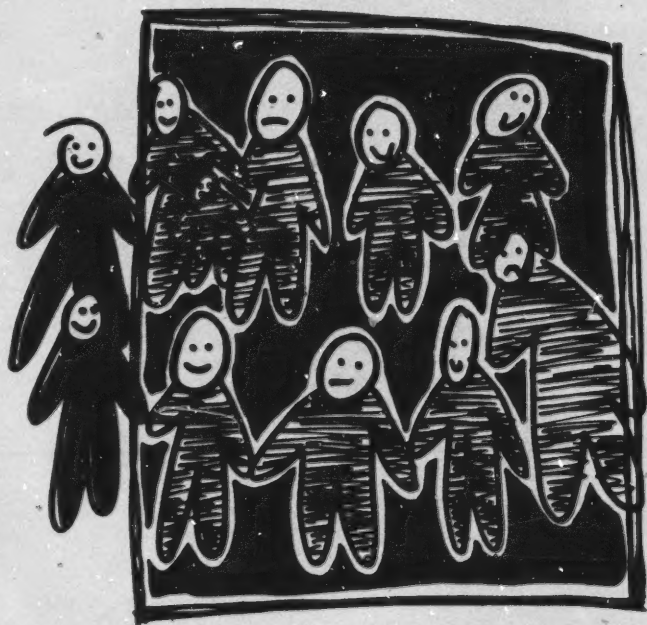


13. THE CHURCH AS A COMMUNITY SERVICE AGENCY

The local church in mission is an emerging identity for the modern church. In the community, the church expresses this role as a community service agency through:

Day Care
Human Service
Pastoral Counseling
Education
Good News
Values
Religion

A COMMUNITY SERVICE AGENCY



CHURCH

14. THE CONTEXT OF MINISTRY

All this, then, sets the context for the church's ministry *with* the community college. The ministry is seen in the context of two intersecting institutions in the community.

We begin by asking:

Where do the goals and concerns of the church and the college intersect?

Who are the people we are seeking to serve?

How can we work together to serve the people of the community better?

CONTEXT OF MINISTRY



COMMUNITY / CHURCH
COLLEGE

INTRODUCTION

With 1200 community colleges serving over four million persons in cities and towns all over the United States, churches, who for years have delegated the concern for ministry in higher education to denominational or ecumenical agencies, are saying in increasing numbers, "There is a community college in my town. What do I do now?" This book is a partial response to that question. It provides background information and practical help for churches and community college leaders interested in exploring a working relationship between the church and the community college.

The basic concept underlying the book is that the community college and the church share many common concerns, goals, and interests, and seek to serve many of the same people in the community. There are ways that these two institutions can help each other without compromising the integrity of either. Basically, they are both community service institutions and, as such, are potential allies in an important mission.

In Chapter 1, I develop the rationale for the church to be engaged in ministry with the community college; Dr. Edmund Gleazer, in Chapter 4, gives a brief overview of what the community college is all about; and Mary Alice Geier, in Chapter 7, provides a practical guide for church or community college groups. These three chapters, along with the cartoon series, make a good beginning for the exploration of the church's ministry with the community college.

Then, after this introductory stage, Robert Mayo makes the case, in Chapter 2, for the church and the college to engage in community services; Roger Schmidt, in Chapter 3, deals with the religious studies question; and Mary Alice Geier, in Chapter 5, helps local churches see "where the action is." Earl Lowell's chapter on case studies provides a practical way to explore issues and problems that might be encountered (Chapter 6).

The first six chapters were published from 1972 to 1975 by the national United Ministries in Higher Education (UMHE) Community College Program under the general title, "Perspectives on the Church and the Community College." The last chapter is a revision and update of a handbook published in 1972 by the Reverend Mary Alice Geier, coordinator for Ministries with Community Colleges in Southern California.

The Reverend Robert Mayo and the Reverend Clyde Robinson, my colleagues on the staff of national UMHE, together with Dr. Earl Lowell of Rockland Community College and the Reverend Mark Rutledge, campus minister at Northern Illinois State University, have been the prime movers in the development of this book. A special word of thanks goes to the Reverend Mary Alice Geier who took vacation time to revise her handbook for this publication and gave us permission to use part of the title of that handbook for the title of this volume. I also want to thank the Reverend John Hiemstra and Carol Goldfeld for all their help in preparing this material for publication.

W.E. HALLMAN

Ministry and the Community College

William E. Hallman

The church's involvement in higher education parallels the history of education in this country. Her scholarly interest and her need for educated leaders led the church to play an important role in the establishment of colleges and universities in the early days of this nation's history. With each new radical breakthrough in higher education, the church, sometimes reluctantly and usually belatedly, has reaffirmed its commitment to higher education. During the last three-quarters of a century, with the rise and dominance of the land grant colleges and public universities, it not only has supported church-related institutions of higher education, but has expended vast energies in establishing ministries related to the public colleges and universities in the form of campus ministries, Bible chairs and schools of religion.

During the past decade, a radical new shift has been taking place in higher education. During the 60s, while traditional college campuses of this nation were racked with "revolutionists" forcing them to be relevant to the times, the greatest transformation in higher education was taking place almost without notice with the community college becoming a major force in higher education in the United States. While it is true that there have been community or junior colleges on the American scene since the turn of the century, they had scarcely been noticed.

While the great universities living in the shadow of urban

ghettos were being forced to give attention to community needs, community colleges were being established in urban areas with a commitment to community service. While students on prestigious campuses protested elitist admission standards, community colleges pledged themselves to the "open door" policy. While university faculty were rewarded for their research and publication, community colleges were priding themselves on the fact that classroom teaching was their measure; and while others were experimenting with pass-fail grades in selected courses, the community colleges were struggling to find a way to do away with the concept of failure in the whole learning process.

HIGHER EDUCATION'S RESPONSE TO SOCIAL CHANGE

In the midst of social turmoil, the community college has been one of higher education's important responses to social change. As our society itself becomes more technological and egalitarian, the pressures for the democratization of higher education have increased proportionately. A meaningful life in this age seems to be predicated on some form of education beyond high school.

What was once an isolated phenomenon today has become the most vigorous force in higher education. In fact, the community college seems to have become everybody's answer.

The community college, then, has something for everyone. It offers the university a safety valve, the employer a trained worker, the graduate degree holder a job. It offers a place for the taxpayer's children, and second, third, infinite chances to people who, for whatever reason, want to go back to school. For the community at large it promises academic and cultural upgrading. Even the police like it because young people, off the streets and under institutional custody, are less likely to get into trouble. Small wonder the community college had become everybody's darling.¹

Emerging out of oblivion into this spectacular role is a pretty heady business, so the critics rightly warn us that the very comprehensiveness of the community college makes it more vulnerable to social and political pressures than Clark Kerr's multiversity.

The Newman Report calls the community college "everybody's answer" and sees the promises of the community college as being "rapidly undermined because the public, and especially the four-year colleges and universities, are shifting more and more responsibilities onto the community college for undertaking the toughest task in higher education."²

Cohen and Brawer warn that "one should be wary of the tendency to look at a single institution as both the way of coping with frustration and a repository of hope. Enthusiasm can be a mask concealing the intention to unload the undesirable."³

As the community college struggles to establish its identity, two things seem to be coming to the fore which are quite critical in helping the church understand its relationship to it. I call these the phenomena of the 70s. They define more clearly the unique role of the community college, and they are certainly significant to anyone who is concerned about its future.

THE NEW STUDENT

The first of these is the "New Student." Dr. Andrew Goodrich, director of Minority Group Programs for the American Association of Junior Colleges, suggests this term to replace such terms as "educationally disadvantaged," "culturally deprived," and the other handles we have given those who don't fit the traditional tests and measures. Dr. K. Patricia Cross, in her book *Beyond The Open Door*, gives an in-depth analysis of the New Student.⁴

When the question, "Who should go to college?" is asked, our society has over its history evolved three answers. First, there was the aristocratic answer. This was the basic approach in the early days of our nation when money and social status were the measures. "Basic to the aristocratic philosophy of college admissions was the premise that the young people who should go to college were those who could afford it and who needed it for their station in life."⁵

The second was the meritocracy philosophy leading to the development of the land grant colleges and universities. The working man should be able to send his children to college and young people should be able to pursue professional careers. Education needed to be broader than that offered by the aristocratic colleges of the time. The meritocracy philosophy said that

college admissions should be based on scholastic ability and willingness to study hard. Under the aristocratic system, those of the proper station of life were admitted to college whether they had the academic ability or not; under the meritocracy system "the most promising young people" were selected on the basis of a narrow criteria of grades and tests. Dr. Cross says, "Much as the aristocratic colleges had assumed that their curriculum was static and designed for an elite portion of the population, so the colleges of the meritocracy assumed that only a fairly small portion of the nation's population had the ability to benefit from what they had to offer."⁶ These figures range from a low of 25% to 52% or better, and even the most optimistic figures seem to be made obsolete by college enrollments.

Until the advent of 1970, the meritocracy philosophy prevailed. But once again pressures to democratize higher education are being felt and the egalitarian philosophy is being developed. "New Students are repeating history by entering the system, not so much by breaking down the barriers erected by the meritocracy (although there is some of that) as by flocking to a new kind of college dedicated to serving a different clientele."⁷

The egalitarian philosophy maintains that anyone who wants to further his education should be helped to do it regardless of his social status, economic resources or past academic achievements.

To date, higher education has concentrated its efforts on the New Student by trying to make him into the image of the traditional student. Thus we have remedial courses, motivational incentives, counseling, etc. We attempt to mold him to fit the meritocratic system, whereas the egalitarian philosophy says the educational system will have to be designed to fit the learning needs of the New Student.

We have probably reached the limits of the meritocratic system. Any young person today who has the traditional ability can for the most part get into college. The New Students are those who have scored in the lowest third of the academic standards and are written out by the meritocratic system.

Most of the New Students are Caucasians whose fathers work at blue-collar jobs. A substantial number, however, are members of minority ethnic groups. Most parents

have never attended college, and the expectation of college is new to the family. The New Students themselves have not been especially successful at their high school studies.

Fundamentally, these New Students to higher education are swept into college by the rising educational aspirations of the citizenry. For the majority, the motivation for college does not arise from anticipation of interest in learning the things they will be learning in college but from the recognition that education is the way to a better job and a better life than that of their parents.⁸

Since the New Students include many of the ethnic minorities, those of lower socio-economic status and the blue-collar children, they will be primarily those whose past academic life was caught up in the syndrome of failure with all its devastating effects.

While the traditional college programs are not prepared to handle the learning needs and increasing numbers of these New Students to higher education, the community college may be the only phase of higher education in America with enough built-in flexibility to expand the horizons of those educable in our society. This is its challenge for the 70s.

Certainly the church, with its concern for "self-development of people," should find it easy to empathize with the community college as it begins to face this challenge. And the college should be able to count on the church as one of its prime advocates. The question is, as J Springer puts it, "Will the church seek ways to become an advocate with others for the rights of the high risk young and the unique task which the community college can offer? Will the church risk a critical role in chastizing those colleges which offer much in their talk but nothing in terms of resources when it comes to the high risk student?"⁹

COMMUNITY SERVICES

The second phenomenon of the 70s which may define the unique role of the community college is the new emphasis on, and the new definition of, community services. Four years ago, with the establishment of the Council for Community Services, the process was established to challenge the rhetoric of the community college. Community services has been written

into the description of the comprehensive community college for a long time. However, this has been looked upon either as a part of the public relations arm of the college or as the program of continuing education. It has offered lectures, concerts, recreation and art programs, extension courses, and the use of the facilities to community groups. These have been salable efforts, neutral and unthreatening. If, however, you sit in on a session of the Community Services Council, you hear an entirely different language. Community services, as a major function of the community college, is to be a catalytic force, not a passive one. It is to supply leadership and to stimulate action programs. Edmund Gleazer says, "The walls between the college and the community are long overdue in their falling down." The open door is becoming a double door.

According to the Council for Community Services, community services should become the cutting edge with which the college penetrates the life of the community and becomes increasingly relevant to community needs. It is that program of the college which has the responsibility to reach out beyond the campus to play a vital role in helping the people and the institutions realize their potential and solve their problems. Since such a stance is threatening and fraught with conflict, only a minority of the community colleges see community services in that light. This is a concern of the Community Council, which fortunately has a missionary zeal. This may well be the unique role for the bolder community colleges of the future.

Mary Alice Geier, who has had more experience in the campus ministry as it relates to community colleges than anyone I know of, has for years been saying that the primary relation of the church to the community college should be through the Office of Community Services rather than through the Student Activities Office, which is the expectation of most churches, campus ministers and community college administrators. The Student Activities Office approach at best suggests a paternalistic approach on the part of the church, i.e., the church wants to do something for the students. At worst, it is an attempt to use the college for narrow, parochial interests. The Community Services Office may be a more hopeful contact than the Student Activities Office is now since it does provide an avenue for initiating cooperatively sponsored programs.

Why should the church interact with the community services

of the community college? Primarily because it is the growing edge toward improving the total educational experience for learners and teachers, and because the resources of the two institutions, church and college, must be deployed to solve the confusion and conflicts of our community.

Robert Mayo, Director of the Church and Community College project for United Ministries in Higher Education in Northern California, wrote in an article in *Catalyst* magazine:

Our citizenry is plagued by an overwhelming sense of powerlessness. Cynicism rages among a once activististic student population. It is an age of reaction brought on by the failure of our nobler visions to achieve a social reality. One can neither preach nor teach profitably in such a setting unless the substance of the preaching and teaching addresses itself to man's struggle for the realization of his humanity in community. An educational process that emphasizes citizen participation in community development is education of the highest order. The affirmation and participation in community development is at the very heart of the Judeo-Christian tradition. We perceive in this new relationship between community college and the church an opportunity for the fullest realization of both institutions of their roles and functions in modern society.¹⁰

For the most part one is forced to say that the church has ignored the community college because it has not known what it is nor has it accepted it as a serious phenomenon within higher education. This situation, however, is changing fast. If for no other reason, the sheer size of the community college is forcing people to notice it. The Carnegie Foundation Report envisions, by 1980, the addition of 230 to 280 new community colleges to the over 1,000 that already exist, thereby enrolling 34-40% of all undergraduate students. But the church is changing its attitude, I hope, for other reasons than just the size of the institution. It should begin to recognize the community college as a vital part of the higher education scene in America and should be open to exploring what its relationship should be. And happily, we find that more and more local congregations are seeking directions from their church bodies on how to relate to the community college.

Basic to the Hebrew-Christian tradition is the belief in God's creative and redemptive activity in human history. In the Christian tradition, Christ is the unique embodiment of this. The mission of the church, then, is one of service or ministry to the world, and it would seem that one of the basic ways the church can affirm this mission is by working with and supporting other community institutions dedicated to human service.

Many times the Church's contribution to the community college is not empirically different from what non-Christian groups are or can be doing: healing, visiting, befriending, looking after the hurt, providing a cup of water, sharing, listening to the lonely and forsaken. What, perhaps, makes the difference with our participation is the framework from which it is done—though even with that explanation caution is urged. The college is not really a place for more 'do-gooders,' or for those who say, 'Lord, Lord,' but does welcome those with a passion for life and learning and growing.¹¹

I see the community college and the local church as community institutions, and their potential points of intersection in serving human needs as very significant.

THE CHURCH'S ROLE AS ADVOCATE-CRITIC

I would like to suggest a few ways the church, with integrity, can relate to the community college, although I realize the form of this relationship and how it will be developed will vary with different communities. First, I think one of the basic roles for the church to play in relating to the community college is one that I would call the *Advocate-Critic* role, and it is fundamental if the church is serious. If we take seriously the *Newman Report on Higher Education* and the question of the identity of the community college and the political pressures being forced upon it, I think the integrity of the institution itself should be a basic concern of the church. This, of course, implies many things. It implies that the church will try to understand the goals and the aims of the community college. There have to be serious attempts in dialogue between the church and the community college to understand what their common interests are. There must also be a willingness on the part of the church to support and interpret even when things get tough. There must be a

willingness on the part of the church to criticize when it feels that the aims of the college are confused, or when it is operating at less than its highest potential. This advocacy may be in local communities, it may be in the state, or it may be at the national level, but it must be one that helps us support the college against the social, political and religious pressures that can come to bear upon it.¹²

RESPONSIBILITY OF NATIONAL CHURCH AGENCIES

For the national and regional church agencies that are interested in the community college, there are at least four specific things to which they should direct their energies:

1. They must take the initiative in supporting and equipping local congregations to better understand the dynamics of the community college.

2. Rather than securing campus ministry specialists to work in the community college, these agencies should find ways to recognize and assist those faculty, clergy and lay persons who are the creative humanizers in their own communities. Where they do provide staff they should be seen as resource brokers for ministry.

3. They should make possible occasions for church and community college leaders to explore together in small regional groups concerns that are common to both. There need to be occasions for those who share a passion for life and learning to get together for growth and mutual support. Agencies for ministry in higher education can take the initiative in this.

4. The national and regional agencies can develop a communications network of those interested in the church/community college relationship. Keeping abreast of experiments in religious studies, innovation in education reforms, programs for ethnic groups, community services projects, etc., are critical if a ministry is to be vital.

LOCAL CHURCH RESPONSIBILITY

The local churches certainly have limitless ways in which they can direct their energies toward relating to the community college:

1. First, the local church leaders can manifest their interest by supporting ecumenical programs that already exist on

campus, or by encouraging their development and showing a willingness to resource them. This applies not just to religious programs, but to student activities and other programs that help make real the concept that education is a total process rather than just a classroom exercise.

2. Along this line, the church can make its resources available to enrich college life. This includes encouraging and being willing to support with both time and energy the teaching of religion and religious courses and other courses that deal with meaning and value. Not only should church clergy and other leaders be willing to assist in teaching these courses, but certainly the church should be the agency that supports the right of the community college to develop these kinds of curricula as part of their basic programs.

Michael Novak says that the young have no conversations with adults on a human, ordinary basis, no models to challenge, to quarrel with or to love. There is a moral and spiritual vacuum at the heart of the community.¹³ Church leaders can be present on the campus and also assist in the whole counseling program of the college. This implies getting deeply involved in and developing an understanding of the college itself, and developing the church's confidence in the counseling resources of the community and a trusting relationship between church and community college. Also, the church can make its physical facilities available to the community college for teaching and for other of the institution's programs.

3. In light of all we have said about community services being a great new phenomenon of the 70s, one of the most important things the local church and community college can do is develop creative coalitions to carry out community projects that meet community needs. The church should be ready to join forces with the community college and with other communities, and ought not to bother about who gets the credit or what kind of labels they carry.

4. Where the church does have staff related to a local community college—campus minister, chaplain, full- or part-time—the basic task of this staff is to assist those in the academic community and in the local congregation in fulfilling their mission. If you will, they are there to be resource brokers to the church and college.

5. The community college itself can be a great resource to the local congregation. Any church that functions as though the community college doesn't exist is missing a great bet. The college can help sensitize the church to the basic needs and issues of the community and can be a resource to the church in helping it with its own leadership development.

Even though the community college is quite foreign to the church's understanding, given the church's historic commitment to higher education and its priorities for mission in this age of unrest, a relationship can be developed which will help both institutions better fulfill their roles and functions in this society.

NOTES

- 1 Edited by the editors of *Change, Inside Academe*, Arthur M. Cohen and Florence B. Brawer, "The Community College in Search of Identity," New Rochelle, N.Y.: *Change*, 1972, pp. 164-65.
- 2 U.S. Department of Health, Education and Welfare, *Report on Higher Education*, Washington, D.C.: Government Printing Office, 1971, p. 57.
- 3 Cohen and Brawer, "The Community College in Search of Identity," p. 165.
- 4 K. Patricia Cross, *Beyond the Open Door*, San Francisco, Calif.: Jossey-Bass, Inc., 1971.
- 5 Ibid., p. 2.
- 6 Ibid., p. 3.
- 7 Ibid., p. 4.
- 8 Ibid., p. 15.

- 9 J Lynn Springer, "The High-Risk Student, the Community College and the Church as Advocate," (Unpublished paper for the Pennsylvania Baptist Foundation for Campus Ministry, Oakmont, Pa., 1972), p. 58.
- 10 Robert A. Mayo, "Community Development and the Church," *Catalyst*, Spring 1972, p. 10.
- 11 Robert L. Shaner, "Urban/Commuter Campus Ministry," (Study made at the University of Illinois for the Lutheran Council in the U.S.A., 1972), p. 146 (adapted).
- 12 The Southern California Task Force on Church and Community College has developed a process for keeping abreast of contemporary issues.
- 13 Michael Novak. "Students and the University: The Vacuum," *Christian Century*, April 8, 1970, p. 413.

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Community Development and the Church

Robert A. Mayo

If it comes as a surprise to find that the church has sponsored a clergyman to work full-time with the community colleges in Northern California and Nevada, it is often even more difficult for community services practitioners to understand why he should choose to seek out their office as a major contact on a local campus. On closer examination, however, we begin to see the logic of a discussion between the church and the community college.

The church was the original institution of community service in Western society. Our schools, hospitals, orphanages are all extensions of social services provided by the monastic communities of the middle ages; indeed, the common inn was introduced to 16th Century England as a result of Henry VIII's suppression of the monasteries which had put an end to their tradition of hospitality. As many of these functions increasingly came under the jurisdiction of the state, the church did pioneer work among the urban and rural poor, long before the War on Poverty. The emergence of the Urban Training Center for Christian Mission in Chicago and the Detroit Industrial Mission gives focus to the church's continuing concern for the well-being of community life.

Assuming, then, that community service is one of the distinctive features of the community college, it seems appropriate to seek an understanding of this function as interpreted by community services practitioners, watching

closely for those points of intersection where both the church and the college share some common rationale, methodology, and vision. We come to learn, to share what we have learned from long-time community participation, and to join with the community college, where possible, in the development of a community that encourages and assists the growth of a full humanity.

In his provocative article, "The Role of Educational Institutions in Community Development," Lee J. Cary briefly states the value that "baggage" community developers carry into the community: that people can deal with their own problems and can change; that people should have a part in changes which affect their lives; that such changes will have a meaning for people different from changes which are imposed; that frequently people need help in dealing with change and can learn the skills which make change possible; that participation in change from below, through the community development process, is a viable alternative to planning from above; that the community development process cannot be accomplished with technical skills alone.

This is attractive and not unfamiliar baggage to the churchman. Of equal value, however, are those assumptions which start him on a journey that makes necessary baggage of any sort. The whole enterprise of community development is grounded on the affirmation that there is an interconnectedness, an indestructible inter-dependence that is at the very base of all life. Community development and change are possible and worth striving for because community—signs of breakdown notwithstanding—is implied in the nature of creation itself. Man defines himself in and through community. The church exists to bear witness to the possibility of community, to celebrate the continuing realization of community and to encourage us in the midst of our endless failures to affirm that community which is always possible to us. When Brian Donnelly reflects on a realistic theoretical assumption for educational or service agency administrative theory—" . . . that the institution which operates more for its own continuation than for those it is intended to serve ought not to be allowed to continue to exist . . ."—the churchman detects a familiar ring. Indeed, it was said some two thousand years ago that he who is intent upon saving his life shall surely lose

it. This injunction applies most specifically to the institutional church.

While it would be misleading to suggest that community service or development is the church's *raison d'être*, it is impossible for the church to fulfill its self-proclaimed function without consciously assisting in the actualization of community and the development of those structures and institutions giving shape to it.

SOME CHANGES IN EMPHASIS

It is not unusual for the dean of community services to suggest—and at times insist—that the clergyman in his office really wishes to speak with the dean of student personnel. A clergyman concerned for higher education in the community college is thought to be primarily interested in on-campus student activity. To be sure, many clergymen interpret their relationship to the community colleges in just this way, and soon despair of effecting any type of relationship with a largely commuter student population. The church's concern for the community college, however, is not sufficiently explored solely in its relationships with the student in a counseling or small study group situation.

If we can begin to see the community college as a new model for higher education, especially as it joins the community in its development, the whole of the college community becomes a proper sphere for consideration. Joint community action which encourages growth and change on the part of those involved, both persons and institutions, is an educational process of the highest order. The shift of emphasis in this case for both the church and the college is a change in perception. No longer does the church ask what ought we to do, or what can we do to help the community college students with their problems. The community college no longer goes to the community with pre-packaged projects it hopes to sell because they will be good for public relations. The church and the college, in identifying and experiencing community problems, begin to see that neither institution can exist removed from major social problems, and in many cases failure to become a part of the solution makes the institutions themselves a part of the problem. The line between "we" and "they" becomes extraordinarily thin once

genuine community involvement begins to take place. The question for both institutions becomes one and the same: How can we work together to further the development of the community?

THE CHURCH AS CATALYTIC AGENT

The community college brings the technical skills of its staff and the broad experience of its faculty to the area of community development. Yet many people, desperate for help, find it difficult to think of a college beyond the buildings, class schedules and grades. If one has never attended a college, an even greater mystery enshrouds what goes on there. The fact that a considerable part of community college personnel has little or no commitment to community development simply adds to the difficulty of convincing the general population that community services is something more than a form of public relations. There is often a substantial gap between available resources in the college and human need as it is experienced in the community. How is this gap to be overcome? How can the informal and voluntary groups of a community learn to state their experience of community need in a way that allows for some meaningful response on the part of the college? How can the college work in the community without imposing its agenda and, consequently, subverting full participation on the part of citizens?

Each week, hundreds of sermons are preached on a wide range of topics we might describe as community problems; and each week, thousands of people are informed, moved to concern, and agree that something ought to be done—but very little is done.

Why do these tens of thousands fail to act, especially when the problems are perceived as their problems in their community for which their religious commitment holds them responsible? Or perhaps it would be more helpful to ask under what conditions might these people be moved to action? A study sponsored by the Department of Higher Education of the National Council of Churches on "The Church, The University and Urban Society" lists these conditions:

- People act when they have some sort of self-interest at stake.

● People act when they have a clear and compelling diagnosis of the situation.

● People act when they have a meaningful prescription, i.e., one which responds to the diagnosis.

● People act when they have a sense of power to enforce the prescription.

Describing their method of action-research as a collective undertaking for the gathering of facts and analysis of information leading to a plan of action, Palmer and Jacobson point out that research done in this way is a form of action and empowerment. Their work stresses both collectivity and the intrinsic value of the action-research process itself. It is by means of such a process that the citizen begins to define himself and his needs in a way that allows for response on an institutional level. The process has both an educational and motivational component.

In recent years, churches have organized day care centers, built community recreational and health care centers, sponsored drug information and rehabilitation centers, led in the study of public school education, sponsored vocational training programs, and so forth. The variety of activity, the imagination, and the effort that made these programs possible are impressive. Even more impressive, however, is the magnitude of work yet to be done. It is increasingly clear that a church and community college that genuinely attempt to further the development of their community will no doubt cross paths and duplicate efforts. It is suggested here that the emerging consciousness of community needs on the part of these institutions might lead them to a joint response to those needs.

In recent years, sociological literature has described "mass society" at great length, noting especially the isolated individual without association with his fellows. Campus ministers report increasing numbers of students existing in loneliness amid ten thousand peers and a community of scholars. A sense of suspicion and powerlessness results from this privatization of life—suspicion of a neighbor viewed only as a competitor, and powerlessness that is engendered by the inability of individuals to deal with large social problems on their own. And the powerlessness is, of course, augmented by the lack of response on the part of those institutions and structures (very often a part of the problem themselves) designated

as instruments of social change and servants of the people.

SCHOOL FOR CITIZENSHIP

If we can accept the Palmer-Jacobson assertion that the church is the broadest-based local voluntary association in the country, it becomes clear that it might play a significant role in community development and in the training of citizens for community life. We are not without precedent here. The history of the black church in America might be viewed as the emergence of a quasi-government for the largely poor, disenfranchised black population.

While the church never took a power position against the state, it served as the training ground par excellence for participation by citizens in public life, a participation they were denied in the larger public sphere. Adam Clayton Powell, Jr., Martin Luther King, Jr., Malcolm X, and Jesse Jackson—to name but a few religious leaders—are the most visible of thousands of black men and women who, in a condition of powerlessness, learned those skills necessary to effect some changes in their society. It is equally important to note that the majority of the people who marched to the polls under the threat of death and who confronted the injustice of the state during the civil rights movement were not trained by or credentialed in our colleges. Nonetheless, they had been educated for citizenship and did not disdain the leadership skills of those who were professionally trained, as long as they offered skills and services relevant to the ends of the community.

The increasing privatization of life in our society and the growing professionalism of the political process have all but made ineffectual the citizen participation once thought necessary to a democracy. When official structures of local and national government fail to respond to the felt needs of a community, when desirable legislation becomes strangled in administrative mismanagement, the public may mildly protest and then retreat further into individual isolation or begin to seek out others wishing to exercise the responsibility of citizenship. The skills and experiences necessary to fit the individual for this responsibility are available in the community college. It is in joining the desires and efforts of a voluntary association—e.g. the church—with the technical skills and resources of the

college that the two may together contribute to the growth and development of community life. To this joint enterprise the church brings a long-time concern for public life, a uniquely diverse constituency, accessibility to segments of the population often unfamiliar to scholars, field sites, and legitimacy in a sometimes suspicious community.

Finally, the discussion here is largely theoretical: we have not discussed any specific projects. The theory, however, is more than an idea for discussion—it is, by and large, the working assumption of the Community College Project sponsored by United Ministries in Higher Education of Northern California and Nevada. Community college personnel and churchmen in the San Francisco Bay area are now beginning an exploration of the implementation of these ideas. The project, while in its early stages, has discovered a desire on the part of both community services practitioners and churchmen to become more relevant to the community and to achieve a shared perception in terms of problem definition. Our citizenry is plagued by an overwhelming sense of powerlessness. Cynicism rages among a once-activist student population. It is an age of reaction brought on by the failure of our nobler visions to achieve a social reality. One can neither preach nor teach profitably in such a setting unless the substance of the preaching and teaching addresses itself to man's struggle for the realization of his humanity in community. An educational process that emphasizes citizen participation in community development is education of the highest order. The affirmation and participation in community development is at the very heart of the Judeo-Christian tradition. We perceive in this new relationship between the community college and the church an opportunity for the fullest realization by both institutions of their roles and functions in modern society.

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Religion and the Community College

Roger Schmidt

Wouldn't you know it. Now that Ivan Illich, Paul Goodman and the "New Left" are advocating a dismantling of the public schools and a "deschooling" of our mentalities,¹ educators in religion are busy seeking invitations inside the school doors. Indeed, in the bewildering and financially bleak state of public education, the most apocalyptic vision finds not only that "God is dead" but that the schools are not far behind.² From this perspective, religion and public education, including America's colleges, are terminal cases in which, with apologies to Nietzsche, the death of academe mixes with the "divine putrefaction."

Perhaps it is their very sickness that brings the academic study of religion together with the sagging fortunes of public education. "And yet, and yet," muse contemporary Hamlets in the midst of this negation and talk of death, there seems to be emerging a heightened awareness and receptivity for things religious in school and society. It may be that this renewal is simply evidence of a kind of despair growing out of an experience of remorse over America's role in Vietnam or a sense of impending ecological disaster and may thus simply reflect Reinhold Niebuhr's observation that religion is "a citadel of hope built on the edge of despair." On the other hand, it may be, as several recent "prophetic historians" contend, that there is an emerging consciousness or religious sense which emphasizes love, the celebration of life, the search for meaning,

and which seeks a transformation of society,³

While it seems too soon to delineate the features of the "new face" of God⁴ or to determine the cultural directions in which the latest "winds of enthusiasm" lead, it appears that the period of Martin Buber's "eclipse of God" is passing and that Yeats' disquieting image is about to be embodied, "And what rough beast, its hour come round at last, slouches towards Bethlehem to be born."⁵ Evidence of this revival of religious intensity can be seen in myriad current phenomena. Apparently many of the Woodstock generation have embraced Jesus. "The Jesus Revolution" produces newspapers such as the ubiquitous *Hollywood Free Paper* which exhorts its readers to "turn your friends on to Jesus." It has also created astronomical sales in "Jesus records" including revivals of older gospel hymns like "Amazing Grace," and has inspired new compositions such as the rock opera *Jesus Christ, Superstar*. In January and February of 1970, little Asbury College in Wilmore, Kentucky, experienced an awakening of religious fervor, spontaneous testimonies, extended prayer meetings, spirited singing, and the "redemption of souls" which recalled America's early periods of revivalism.⁶ If religion is dying in the United States, then its "last hurrah" is anything but a whimper. The quest for religious experience manifests itself in the cant and convoluted exhortations of the drug culture.⁷ It is evidenced in a new openness and susceptibility to magic and the occult, in experiments with novel patterns of communal living, and in the formation of new cults. This concern with things religious is not often scholarly. It is enthusiastic, usually anti-rational, relatively open, disconcertingly frank and often disturbing to the established community's sense of propriety. Its devotees are likely to feel there is something more important in myth and magic than in intellectuality.⁸ Like J.S. Salinger's Franny and Hawthorne's Ethan Brand, they condemn barren intellectuality or the "sin of intellectual pride." If the enthusiast is a "Jesus Freak," he will most likely concur with St. Paul on the sufficiency of faith in Christ: "When I came to you brethren, I did not come proclaiming to you the testimony of God in lofty words or wisdom. For I decided to know nothing among you except Jesus Christ and him crucified."⁹

COURSES IN RELIGION

Even though the renewed interest in religion is often anti-rational, it is out of this milieu that enrollments in religion courses have sharply increased, new curricula been devised and departments of religion in secular institutions created. It is not only the colleges and universities that have experienced this interest in religion. Assured that the courts had not excluded the study of religion, the public schools from elementary through senior high have responded with courses or units of study which "objectively" study religion. While it is impossible at present to quantify the number of public schools which offer such courses, there are reasons to believe that the figure is high. A Florida Religion-Social Studies Curriculum Project has prepared integrated materials about religion in the social studies curriculum. Pennsylvania has a syllabus available in "Religious Literature of the West" as the basis for an elective course for high school students. In the spring of 1971, the California State Board of Education approved religion as an acceptable academic major for credentialing public school teachers. This development, coupled with the fact that there are in excess of forty courses in religion already being taught in California secondary schools, indicates that, in California at least, the future for teaching religion in public schools is bright.¹⁰

Other states, however, are proceeding slowly or not at all. One careful and experienced observer, Guntram Bischoff, argues from his experience in Michigan that, "The early successes in Pennsylvania and Florida have remained isolated solutions that failed to establish a trend. Clearly any assessment of the present situation concluding that 'religion returns to school' in the purified garb of 'the study, not practice of faiths' must appear as premature if not plainly wishful thinking."¹¹ Bischoff does acknowledge, however, that the present interest in religion is widespread.

Departments or programs in religion are now established at two-thirds of North America's public and private four-year colleges. Interestingly, thirty percent of the public colleges and universities now have such programs or departments.¹² The rapid growth of religious studies in public higher education is dramatically illustrated by the experience in California. The first department of religion at a secular university in California

was established as recently as 1964 at the University of California at Santa Barbara. It now offers degrees from the bachelors through the doctorate. Subsequently, other branches of the University of California, including Santa Cruz, Riverside, Berkeley and Los Angeles, have established special programs or departments in religious studies.

The California State Colleges have also been active. San Fernando Valley State has a rapidly growing department of religious studies. Begun in 1968, it now has ten full-time faculty. A Master of Arts degree is projected for 1974-75. Long Beach, Chico, Fullerton, Bakersfield, San Jose, San Diego, Sacramento and San Francisco are other campuses with departments or programs already established or in the planning stages.

THE COMMUNITY COLLEGE

Where does this leave higher education's junior partner, the community college? Religious studies programs have been slow to take shape in this nation's one thousand plus public junior colleges. In academic studies, the two-year colleges usually follow the initiative and patterns of the senior colleges rather than developing bold new curricula which might subsequently not be transferable. San Bernadino Valley College was the first community college in California to establish a department. The Valley College program is administered by a joint Department of Philosophy and Religious Studies. Ohlone College of the Fremont-Newark Community College District and Butte College in Durham, California are developing analagous plans. Other California junior colleges and schools in other states may also be executing similar programs but accurate data are currently unavailable. The California Campus Ministry With Community Colleges intends to gather such information.

While departments of religious studies are just beginning in the California junior colleges, there are, in fact, several ways in which religion is studied in the community college. Religion is studied as part of existing courses. For example, western civilization courses include lectures, reading assignments, and other materials on the role religion has played in the history of the west. This is most often a non-systematic approach to the study of religion with attention given to religion when it is tangential to the study at hand or when the expertise of the

professor fortuitously entails a knowledge of religion. Since this approach requires no formal academic study in religion on the part of the professor and does not benefit from any systematically developed materials, it has often fallen into one of two pitfalls.

The first is the professors' reservations about the feasibility of teaching religion in the public schools. "Never discuss religion or politics" is the old adage. Controversies potentially involved in teaching about religion can be seriously disquieting and thus to some teachers simply not worth the effort. The California State Board of Education has adopted a report entitled, *Guidelines For The Education of Responsible Citizens in the Public Schools of California* which affirms the appropriateness of controversy in the classroom and which suggests guidelines for handling sensitive moral and religious differences:

Community in no sense requires absence of controversy. Latitude for honest difference, even on moral issues, may contribute to community vitality and progress. These differences make it imperative that the public schools do not prescribe a single system of religion or morality. At the same time, the school should acknowledge the significance of religion in shaping our moral and ethical precepts.¹³

Hopefully other state boards share this perspective.

Second, there are still professors who believe that science and historical scholarship have effectively disposed of all religious beliefs as fallacious, if not dangerous. Religion enters their courses, if at all, only to point out where it has misguided. This approach, usually fortified more by ridicule than by argument, does violence not only to the subject but to the students' personal commitments.¹⁴

In California, the community colleges have not simply left the study of religion to small units or "by the way" commentary within existing courses. The majority of the junior colleges have developed specific courses in religion but have offered them out of already established departments. Junior college philosophy departments almost invariably offer a course in world religions and sometimes courses in ethics or philosophy

of religion. English departments occasionally take the responsibility for a "Bible as Literature" course, usually trying to present it as literature independent of the religious commitments and traditions it reflects—a very difficult task indeed. History departments have, though infrequently, contributed a course in the history of religion.¹⁵

This approach has much to commend it since it assures a kind of plurality of perspectives and methodologies by locating the formal religion courses in different departments. It does, however, continue a kind of deception that religion can be studied in the public schools but it must never be designated as such. This practice also weakens the chances of hiring fully prepared professors in religion since the departments in question are first seeking persons in philosophy, English, history, etc., only incidentally desiring competence in the academic study of religion. This arrangement, simply because it is present practice and requires no institutional commitment of faculty or resources for the creation of new programs, is likely to remain the dominant pattern for years. There will, however, be several junior colleges who follow the example of the senior colleges in establishing religious studies programs or departments.

There are impelling reasons for junior colleges to develop sound programs in religious studies. Religion is an integral part of man's story and thus some knowledge of it is essential to the goals of a liberal education. Justice Clark placed the study of religion in its proper educational context when he wrote, "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relation to the advancement of civilization."¹⁶ Viewed in this light, a college cannot ignore religion if it is to provide students with the materials for an understanding of culture. Biblical imagery is so widespread in the history of western arts and letters that the present widespread "biblical illiteracy" is a serious handicap to understanding. Further, how can a student expect to have any in-depth understanding of European history without study of the Reformation or of American history without studying its religious phenomena?

The study of religion belongs in the junior colleges not only because of the inseparability of education, culture and religion, but because the academic study of religion entails those aspects

of human experience in which man discovers and celebrates those things which matter most. In this sense, the study of religion can become a liberating experience with rich opportunities for self discovery. Canon F.C. Carpenter captured eloquently the ultimacy of religious concerns when he wrote:

... religious studies can become an excellent way of learning about the world, about history, about the way people organize themselves, about the things which thoughtful people regard and have always regarded as important, about the things they aspire to and the things they admire and the things they regard as bad. Religious studies also involve ultimate questions about the nature of man, his origin and his destiny, and his whole predicament. And, on the way, they involve questions of morality, the nature of obligation and the concepts of right and wrong. Religious education, in short, is a 'way in' to so much else besides.¹⁷

Community colleges must not only take steps to provide courses in religion, but they must expect such courses to be taught objectively and with sufficient academic rigor. Religion must be an intellectual discipline with the same demands of research and analysis which typify other academic studies. In the presentation of such courses, the college should seek qualified instructors and provide a faculty which in its composition represents the religious pluralism so characteristic of our culture.

The junior colleges, like all of public education, must maintain the legal and logical distinction between the study of religion and the practice of religion. Their courses in religion must be voluntary, intellectually objective and absent of conditions coercive or abusive to the religious beliefs of students or which would imply an "official" sanction or disapproval of a particular viewpoint.

While the meaning of an "objective" presentation of religion is not precise, there has been considerable dialogue and delineation of its implications. In this regard, James E. Loder has made these interesting distinctions:

'Objective' should be distinguished from 'opinionated' on the one hand and from 'spineless' on the other.

Objectivity in this matter is a singular but extremely complex state of mind. It entails not only the avoidance of fanatically expressing a deep conviction, but also an appreciation of conviction and where it would lead if it were espoused. It does not mean 'not taking sides,' so much as it means having a thorough knowledge of what sides are there not to be taken.¹⁸

Can we understand a religion without being committed to it? If not, should religion be studied "objectively" at all? The problem here is analogous to the situation of whether a white-Anglo-Saxon-Protestant can ever hope to understand the black's experience of racism or the persecution of the Jews or, for that matter, if any person can ever enter into an empathetic communion with anyone—wife, child, lover. There is no final intellectual solution to this problem. One can waver between a Sartrean sense of isolation or affirm a Buberian life of dialogue. If Buber's perspective is true, then the student of religion can hope sensitively to get at the emotions and perspectives of peoples and cultures very different from his own. In this sense, "objectivity" must not exclude from the study of religion an appreciation, respect and awareness of its subjectivity. The academic study of religion should respect personal commitment and it ought to provide some context in which such commitments can be acknowledged. Professor Philip Phenix, who has written a very perceptive article on the implications of the objective study of religion, posits:

If religion cannot be significantly conceived apart from passionate subjectivity, any satisfactory concept of objectivity must somehow include that subjectivity. That is, the objectivity must be about the subjectivity: it must refer to ways of thinking responsibly about matters of passionate interest and concern. . . . A human being can be himself and at the same time share the life of another person.

. . . It is not the main function of the scholar to express his own beliefs and feelings. His task is chiefly to expound and interpret the beliefs and commitments to other people. Moreover, he is obliged to do maximum justice to his subject, that is, to represent other viewpoints with insight and sympathy. He is not denied his own opportunities for advocacy and self-expression, but these

activities ought not to control, or interfere with his balanced and judicious treatment of positions other than his own.¹⁹

Although part of the momentum for the emergence of secular departments of religious studies has generated from the renewed interest of students in religion, there are adequate grounds independent of current enthusiasm for its place there. Certainly if a liberal education implies, as William James suggests, knowing "the chief rival attitudes towards life," then a study of religion is essential. It is also wisdom for junior college departments of religion to plan well and avoid proliferation of courses and overstaffing. The "winds of change" will likely bring a diminution in the intensity of "religious excitement," and thus only well-conceived programs will survive without havoc and travail. While it is important to be "relevant," it is sagacious to remember the admonishing words of Dean Inge, "He who marries the spirit of his time will soon be a widower."²⁰

Since junior college students can and do readily transfer to state colleges and universities which offer majors in religion, it is appropriate, if not obligatory, for the two-year colleges to offer their students a chance to begin such a study. A responsible junior college program should seek to parallel and be consistent with what is offered on the lower division level in the universities. If this procedure is followed, there should be no loss of credits or other problems in transferring such courses.

The experience at San Bernardino Valley College is evidence that a junior college religious studies program can work. Their religious studies curriculum is modeled on the lower division courses offered at the University of California at Santa Barbara and at San Fernando Valley State. San Bernardino Valley College offers five distinct courses in religion including an Introduction to Religious Studies, Religions of the East, Religions of the West, Literature and Religion of the Bible, and Religion in America. Two of the courses, Literature and Religion of the Bible and Religions in America are also listed as English and History respectively. This arrangement helps to give the program an interdisciplinary flavor and keeps the English and history departments formally involved in the program. It also helps in securing a broad range of professorial perspectives and methodologies in staffing. The interdisciplinary approach

makes the study of religion more of a total college affair than is possible in the isolation of the discipline in a single department. At the same time, the courses have an overt identification as religious studies which gives to its pursuit the seriousness and prestige enjoyed by other disciplines. It also provides a structure for hiring professors academically trained in religion. Courses were first offered in the fall semester of 1970. Initially, eight classes were given. In the fall of 1971, there were thirteen classes and an expanded staff. Student reaction has been highly favorable if judged by their eagerness to take such classes and by the fact that all the classes have been filled to overflowing. The success of the Valley College program augurs well for similar endeavors.²¹

In conclusion, this nation's two and one half million public junior college students should be able to pursue the academic study of religion in their respective colleges. There are few persuasive reasons for delay since religious studies programs are easy to develop and are relatively inexpensive as they require no major expenditures for equipment. Whatever approach the individual community college takes, religion will be in schools whenever persons raise questions about the ultimate dimensions of human experience or examine their own capacities for creative or demonic action.

NOTES

- 1 See Ivan Illich, "The Alternative to Schooling," *Saturday Review*, June 19, 1971.
- 2 See Langdon Gilkey, "Religion and The Secular University," *Dialogue*, Spring 1969.
- 3 Charles Reich's *The Greening of America*, Theodore Roszak's *The Making of a Counter Culture*, and Harvey Cox's *The Feast of Fools* are examples of "prophetic history."

- 4 See Harvey Wheeler, "The Phenomenon of God," *The Center Magazine*, Center for the Study of Democratic Institutions, March/April 1971, for an attempt to describe the "new face" of God.
- 5 W.B. Yeats, *The Second Coming*.
- 6 Howard Hanke, "Asbury Awakening," *Decision*, May 1970. See Whitney R. Cross, *The Burnt-Over District* (1950) and Edwin Scott Gaustad, *The Great Awakening* (1957) for fascinating accounts of earlier periods of religious enthusiasm in America.
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What Now for the Community College?

Edmund J. Gleazer, Jr.

The decade of the sixties was one of growth in numbers of people of college age, numbers of institutions, and funds for educational purposes at both state and federal levels. There were more people and more people who wanted to go to college. The number of Americans between the ages of 14 and 24 increased by 52% during the 1960s, more than five times the rate of increase of the preceding three decades. And it was this increase in the young adult age group, coupled with national social goals and individual aspirations, that led to the greatest decade of expansion in the history of post-secondary education. The community college was a significant part of that expansion.

THE SIXTIES

Late in the 1950s, as the states faced up to the necessity of meeting an unprecedented demand for education, master plans for postsecondary education were developed. Alternatives were sought to establishing a state college in every county. Private institutions gave the impression of having all they could do. The public sector had to expand and in its expansion some educational opportunities were centralized while others were decentralized, the latter resulting in establishment of community colleges within commuting distance of most citizens.

Not only did the colleges emerge as expression of state policy, but there were powerful community forces at work. "If this is going to be a good place to live, if we are going to hold our young people in this area, we need a college." That was the

message expounded in hundreds of newspaper editorials and sounded by chambers of commerce education committees. Often the desire was for a "regular" college, but economic realities suggested the advisability of "settling" for a two-year institution. It is important to see that the community college was both an expression of state planning and a culmination of substantial interest in the local community.

The result was a big story in American education—the establishment of five hundred community colleges in about a ten-year period.

Growth was the dominant theme, with its counterpoint of community satisfaction at having additional evidence of a progressive community. "Junior Grows Up" was a headline in a national publication. And junior did—with the number of institutions doubling and enrollments more than tripling. It was the period of the boom in American education and "junior" was in the the middle of it, basking in new and thoroughly enjoyed public recognition.

THE SEVENTIES

Now we are into the seventies and the climate is less conducive to "basking." Fast becoming a golden memory is the exhilarating growth period with its built-in forgiveness features for mistakes in judgment and ineffective performance. Hard social facts command attention. The population in the age group *traditionally* served by postsecondary education is leveling off and will be decreasing for the next 15 years. If the current birth rate trends continue, the percentage of the population that is 15-24 years old will continue to decrease through the year 2000. Over 50% of the nation's high school graduates are now going on to some form of postsecondary education. In some states over 70% continue. This means that the United States has a higher proportion of young people enrolled in some form of postsecondary education than any other nation. Now, experts tell us that substantial increases in overall participation rates of young adults in postsecondary education seem unlikely. Instead, total enrollment is most likely to decline in the next decade.

Educational opportunities are still uneven. The Carnegie Commission on Higher Education in 1971 estimated a need for

175 to 235 new community college by 1980 in order to achieve the goal of putting a community college within commuting distance of every potential student.

But in some parts of the country the capacities of both private and public postsecondary institutions are under-utilized, and many institutions are aggressively seeking "customers." There appear to be different perceptions about the value of college as an immediate experience after high school graduation. New questions are being raised about the utility of the college degree as a ticket to a good job. Financial pressures experienced by large numbers of institutions are severe as they attempt to bring costs in line with declining income—income often based upon the number of students enrolled. They find that costs have a momentum not quickly or easily reduced. On the part of the public, a new mood of consumerism is in the air and the quasi-monopoly of academic institutions is being challenged by mounting numbers of people buying services from proprietary educational and training organizations.

Community colleges now exist in a far more competitive environment than that of the sixties. Developmental education, occupational education, and other services considered by the community colleges to be among their distinctive offerings are found in a growing number of institutions that have a new awareness of the educational market. Financial aid programs open up opportunities to the student to choose the institution or the experience that gives most promise of meeting his or her individual needs. Educational institutions which frequently have been authoritarian in their treatment of the consumer find their controls challenged as resources must be sought on the basis of justification. Obviously, our plans cannot be based on the experience and data of the sixties. We have moved into a new and different period and it is essential that the changed environment be recognized, acknowledged and dealt with.

A NEW PERIOD OF EVOLUTION

The "new and different period" calls for a response from junior and community colleges different from the first two periods of junior college evolution. In its first five decades of growth, from approximately 1900 to the early 1950s, the junior college was precisely that—the first two years of the four-year

college program. The primary aspiration of professionals in the field was for the institutions to be acknowledged as part of "higher education," and for the credits of transfer students to be accepted. The orientation was toward a model of "higher education" with emphasis upon a vertical dimension—the junior college for two years, the four-year college, graduate schools, etc. Two years of that academic hierarchy was the chosen domain of the junior or two-year college.

In the late forties and early fifties, presidential commissions and other national voices called for universal educational opportunities of at least two years beyond the high school. The cry was for institutions that would provide a low-cost, tuition-free, broad and flexible curriculum to people of all ages in the community. The late Jesse P. Bogue, my predecessor as executive officer of what was then called the American Association of Junior Colleges, wrote a definitive book on the community college in 1950. But it took the social forces of the sixties to bring realization of the concepts in terms of new institutions throughout the country—colleges that, with the developing self-assurance of size and experience, could become more self-directed, less concerned about imitation of the academic ways, freer to innovate, to seek the logical educational forms derived from the characteristics of their students. My national observations in 1971 prompted me to write:

An educational instrument, the public junior college which has been forged in another time to meet other needs, showed promise of possessing an adaptive and responsive quality to new needs. These needs related to the concept of the word community which was more often modifying 'college' in the name of these institutions. Historically, it could be said that first came the change in name, then came the conditions that pressed the college to become what the name stood for.¹

What *does* the name stand for? No issue presses more heavily upon people in the field than this one. What is the mission of the community college? Whom is it to serve? Is it to be defined in terms of the conventional academic model or is it something different? Other issues are derivative from this one. Questions of appropriate financial patterns, characteristics of faculty, learning strategies, and structures of governance all hang on

that basic question—whom is the institution to serve? And I see the picture changing so markedly that in my view the community college may be entering the third major period in its evolution as an educational institution.

The changes in direction are not abrupt but I do note an acceleration of movement in directions already probed by a few institutions. I look for the movement to broaden, to become purposive, and to be based upon the way the institutions define their fields of activity. Up to this point, community colleges generally have sought to serve effectively the students who have come to them. Open admissions policies have attracted a broad variety of students—a remarkable diversity. Institutional services customarily have been in the conventional academic packages with courses, credits, examinations, grades, degrees, commencements, campuses, classrooms, day and evening programs. In the phrase "community college," the accent too often has been on the word "college."

HOW DO WE DEFINE OUR FIELD?

Crucial to the future of community colleges, to their vitality, to their public support, is the definition of their fields of activity. It will not be out of place in view of the increasing reference to education as a service industry to refer to an article in the *Harvard Business Review* about growth industries and market definition. "Marketing Myopia" is the way Theodore Levitt titles his article:²

Every major industry was once a growth industry. But some that are now riding a wave of growth enthusiasm are very much in the shadow of decline. Others which are thought of as seasoned growth industries have actually stopped growing. . . . The railroads are in trouble today not because the need for passenger and freight transportation declined. That grew. The railroads are in trouble today not because the need was filled by others (cars, trucks, airplanes, even telephones), but because it was not filled by the railroads themselves. They let others take customers away because they assumed themselves to be in the railroad business rather than in the transportation business. The reason they defined their industry wrong was because they were railroad-oriented instead of transportation-oriented; they were product-oriented

instead of customer-oriented.

... an expanding market keeps the manufacturer from having to think very hard or imaginatively. If thinking is an intellectual response to a problem, then the absence of a problem leads to the absence of thinking. If your product has an automatically expanding market then you will not give much thought to how to expand it.

Levitt uses examples from motion pictures, the petroleum industry, dry cleaning, electrical utilities, and grocery stores to show what happens when an industry defines its chief product in the narrowest possible terms.

The view that an industry is a customer-satisfying process, not a goods-producing process, is vital for all business to understand. An industry begins with the customer and his needs, not with a patent, a raw material, or a selling skill. Given the customer's needs, the industry develops backwards, first concerning itself with the physical delivery of customer satisfactions. Then it moves back further to creating the things by which these satisfactions are in part achieved. How these materials are created is a matter of indifference to the customer. In short, the organization must learn to think of itself not as producing goods or services but as buying customers, as doing the things that will make people want to do business with it.

A truly marketing-minded firm tries to create value-satisfying goods and services that consumers will want to buy. What it offers for sale includes not only the generic product or service, but also how it is made available to the customer, in what form, when, under what conditions, and at what terms of trade. Most important, what it offers for sale is determined not by the seller but by the buyer. The seller takes his cues from the buyer in such a way that the product becomes a consequence of the marketing effort, not vice versa.

How do we define our field? Levitt maintains that every major industry was once a growth industry. Community colleges were certainly that through the sixties. But if now we define our business as community colleges, are we likely to suffer the experience of the railroads, the near escape of the motion pictures or the fate of grocery stores in their takeover by the super-

markets? Is our field community colleges or postsecondary education?

WHAT DO PEOPLE WANT?

In Dallas, St. Louis, Miami, Denver, and scores of other places, the colleges are now there. The railroads are too, but people choose to go by plane. What is it that people in the communities want and need to which the college can respond in service? Do we know? How do we find out in a continuing way? Educational institutions have often assumed in the past that they possess something that the public needs and the public will come for it—something the individual needs to “get ahead”—to become credentialed, as a “foundation for life.” The attitude has often been, “We know what you need. Come and get it (or try to).” In the future, fewer numbers may be willing to make the trip. But suppose instead of challenging the citizens to storm the citadel for its prizes this community-based institution started with the “customer’s needs.” Suppose the approach were to “create value-satisfying goods and services that consumers will want to buy.” What kind of needs would we find?

Career development would surely be one. People of all ages are pursuing a search that begins with the question, “What are you going to be when you grow up?” People of the community continue to need information about job opportunities, requirements for job entry, possibilities for upgrading or retraining, and the requirements for these. They also need ways of identifying their own interests, aptitudes and potential and to find out where job placement services are available. May I say again that such interests and needs are no longer confined to high school and college age students, but persist throughout a person’s life. Can the community-based postsecondary institution be responsive to these pervasive and continuing needs?

There is no question about needs for *individual development*. Young people seek a sense of identity. They look for help to cross that uncertain threshold to adulthood in a society in motion. One of the most serious problems facing us, we are told, is the mounting incidence of mental and emotional disorganization. Can a community-based educational institution provide responses to individual feelings of anonymity and

alienation? Can it assist the individual to establish and achieve personal goals? How does the community college do this during the individual's lifetime—in the transition from youth to adulthood; then with the questions, concerns and anxieties of the individual in mid-career; and later with the older individual anticipating retirement and adjustments to the problems and possibilities of age? Are there any clues to service in the report that 27 years from now 50% of the people in this country will be over 50 and one in three will be 65 or older?

We may find community needs for services in *family development*. Most adults carry responsibilities for family life, a most complex assignment, with a minimum of organized preparation for the various roles played. The extent of family disorganization has been amply documented. How can community colleges contribute toward more effective family relationships?

There are needs for *institutional services*. For example, demands are placed on governmental agencies (local, state and federal) to improve the delivery of services through extensive programs to upgrade existing employees and to improve training and educational opportunities for new employees. Under federal revenue sharing, funds will be made available to state and local governments for their allocation to community priorities, which may be used to improve the quality of the delivery system in state and local governments.

We have had conversations with representatives of the National Training and Development Service about how the interests of that organization and those of community colleges could relate toward benefits to 38,000 units of government nationwide. NTDS is an agency of interest groups serving state and local governments, including such organizations as the Council of State Governors and the International City Management Association. An NTDS vice president notes:

Part of our mission is to see that mayors, city managers, fire chiefs, state agency directors and county commissioners are held in as high esteem as are fire trucks and airliners when it comes to maintenance and systems overhaul. Our culture values machinery that is foolproof, up-to-date and dependable. And yet, everyday, we turn loose on our government agencies and their constituencies managers and policy makers who have not received a major overhaul since getting out of school.

He believes that community colleges can be key facilitators in a training and development strategy for making public agencies more effective and responsive.

In the field of health care, there are institutional needs. David E. Rogers, president of the Robert Wood Johnson Foundation, said recently in connection with a grant to the American Association of Community and Junior Colleges:

The nation's junior and community college system, with the help of concerted study and action programs organized by AACJC, has emerged as an important training resource for professional staff required by the country's hospitals and related diagnostic facilities. Hopefully, this proposed new Association study will help the colleges to define the steps required in the way of clinical teaching experiences and other needs to enable them to play a similar role in training staff for doctors' offices, community health centers and settings providing ambulatory and primary care.

What are other community needs? In the expanding field of recreation? Or perhaps for data to plan community development? Johnson County Community College in Kansas City, Kansas, assembles and makes available demographic data through their computer services for church organizations selecting sites for new facilities, the public schools system in locating new schools, and to business organizations determining where to locate stores and shopping centers.

Are there needs for a sense of community? Ours is a transient population, a third of the country moving each year. There are ethnic, social and economic differences among people. At one time the church was a community organization for bringing people together. Now what institution can do that? In some places, the college provides a focal point, a center, a place and reason for coming together. The many communities and varied constituents meet in the context of the college. In this process more conversations take place, some differences are accommodated, and some over-arching common interests may emerge.

Who will be served? Needs and services may be as different as communities are different. A community college of this kind will define its community and seek to develop its human resources. Although the institutions will be different, I can conceive

of some common characteristics:

1. *Access to all.* There are a multitude of entry points, both in time and place, for all elements of the community. The college adapts its procedures to meet the convenience and the needs of its clients. I do not have to spell out the ramifications of this philosophy. It is enough to say that unjustified rigidities of calendar, campus, and courses would have to go. The college would facilitate the availability of its services.

2. *A sense of continuing collegiality is nurtured.* Not for a moment is it assumed that the college and the citizen have only one short period of association. The college is there to be used the way the public library is used when there is need and interest. There are provisions for continuing affiliation. At first entry, ways might be considered to plan a life-long program of full nourishment, of continuous self-development. The college has tools available. A strong case for an overhaul of the present exclusive youth orientation of our education system was made recently by Werner Rasmussen of Denmark:

With more intensive adult education it may be possible to reduce the pressure on the supplies of education to adolescents and young adults. At the present time, there is everywhere a tendency to overload these supplies because they are considered the baggage for a lifetime. We can compare it with an expedition to a big desert—tropical or arctic—where no supply stations of any kind are established. By the time it sets off on its lengthy journey to the desert, the expedition must have large supplies of food and other necessities. The situation would be entirely different if there were stations or depots along the route. The life-long journey should in the future be supported by supply stations. It will, therefore, be possible to travel more lightly, which means it will not be necessary to load the memories of young people so much. This will at the same time be of great value to the educational processes during these earlier years. It will be an easier task for the teachers to ensure the motivation and attention of their young students.³

Rasmussen calls for supply stations for the journey. I have called community colleges educational resource centers for the community. I think Rasmussen and I are talking about the same

thing. And more and more consumers are demanding that the structures and processes of education be arranged upon the assumption that persons of any age are to be served.

3. *The college seeks ways to destroy the hierarchy of values, now often institutionalized, of vocational-technical, academic, developmental, and recurrent programs.* People's needs and plans for self-development are the basis of approach.

4. *There is structural recognition of the market* with possibly a vice-president for community assessment needed. Faculty talk about the market. What new products can we market in response to identified community needs? Where are the dollars now going that are spent for self-development in this community? Should some be coming here?

5. *Flexibility to respond quickly to community needs.* As an example, a new hospital is to open. Many additional paraprofessionals are required. Clearly a long time span to secure necessary approvals might insure that the needs would not be met or that other agencies will step into the breach. The quality of flexibility will have implications for funding patterns, accreditation procedures and college governance.

6. *The quality of flexibility further suggests the need for performance criteria.* Students begin their association with the institution from where they are. And the starting points may vary widely. It is difficult to conceive of the traditional, conventional academic model achieving success with the broad heterogeneity of population to be served by the community-based, postsecondary institution. There is need for a result-oriented system which will involve measures of performance with diagnosis of student need, measurement of student progress, and—is it too much to suggest—evaluation of teacher performance in terms of student achievement.

CONTINUING OBJECTIVES

The community college that defines itself as a *community-based, performance-based, postsecondary institution* will have four basic continuing objectives:

1. Current, accurate and comprehensive information about the community and how the institution is serving it.
2. Access to information that enables the college to develop its human resources consistent with national needs and trends.

3. A comprehensive plan expressed in terms that can be understood and supported by the community.

4. The ability to justify its need for resources and to demonstrate that they have been used effectively.

If it is suspected that the community-oriented, "customer"-oriented institutions are prone to that dreaded malady, "being all things to all people," please note the discipline imposed. The college program will be data based, objectives will be clearly stated, a comprehensive plan will have community support, and the need for resources will be justified and their effective utilization demonstrated.

The approach is not traditional. The traditional approach begins with courses to be taught. But all indicators point to traditional education as a stable industry. Changes are occurring in the basic concept of postsecondary education and of the clientele for postsecondary education. A service-oriented, postsecondary enterprise will emerge. Will the community colleges continue to be in the middle of it, or will they grasp for recognition as respected academic institutions at precisely the time that new role models are demanded by the larger society?

Back to Levitt's example of the railroads again:

Even after the advent of automobiles, trucks, and airplanes, the railroad tycoons remained imperturbably self-confident. If you had told them 60 years ago that in 30 years they would be flat on their backs, broke, and pleading for government subsidies, they would have thought you totally demented. Such a future was simply not considered possible. It was not even a discussable subject, or an askable question, or a matter which any sane person would consider worth speculating about. The very thought was insane. Yet a lot of insane notions now have matter-of-fact acceptance—for example, the idea of 100-ton tubes of metal moving smoothly through the air 20,000 feet above the earth, loaded with 100 sane and solid citizens casually drinking martinis—and they have dealt cruel blows to the railroads.⁴

What "insane" notions should we speculate about? How we define our business is one of these and basic to almost everything else. Payment of services, qualifications of staff, strate-

gies for learning, and patterns of control are important issues. But they are derivative issues in their degree of suitability and appropriateness from the nature of the tasks to be performed. Who is to be served?

SOME ELEMENTS FOR CONSIDERATION

What does it mean for an institution to be community based?

Its services will relate to the educational needs of a population generally within commuting distance of its service centers, or the definition of community may be geographic or governmental, e.g., a county or metropolitan area or a section of a metropolitan area. Ordinarily the word community would not suggest homogeneity of socioeconomic and ethnic characteristics.

People who use the facilities of such an institution would not be required to change residence to do so.

There will be local participation in the policy and program directions of the institution. Often a local board will have governance responsibilities or in some cases a local advisory committee. In almost all cases, numerous local program advisory committees will be maintained.

College services and programs will relate positively to the identified educational needs in the areas stipulated as the college communities.

How do we define community college services or community-based, postsecondary education to differentiate from those of the state colleges, universities and proprietary specialized schools? How do we differentiate from the public schools, particularly with reference to adult basic education and vocational education as well as developmental programs?

Some characteristics of community-based, postsecondary education are:

1. *Students stay in the "community" as differentiated from "going away to college."* They continue to live in their own residence or that of their parents. They will be encouraged to be active participants in community drama, publications, orchestra, political life as contrasted with college theater, music, etc., and student government.

2. *Community facilities and resources will be used in the institution's services.* Programs will be made available in

industrial plants, churches, health facilities, neighborhood centers, business establishments, and in the schools. Facilities built specifically for college purposes, such as libraries, gymnasiums, and technical buildings will be opened up and utilized by the community as needs and interests justify.

3. *Faculty, administration and board will have interest in and knowledge about the community.* College personnel will have responsibility to maintain a continuing inventory of data required to set college priorities. Pertinent information will be available not only about students but the environments from which they come.

4. *The college will serve as "broker" in seeing to it that identified postsecondary educational needs are met either through its services or other appropriate institutions.* It will accordingly exercise initiative in establishing working relationships with the public schools, vocational institutions, universities and colleges and other community agencies.

5. *The student population will be a cross section of the communities served.* The enrollments will be widely diversified in age, motivations, educational objectives, socio-economic and ethnic characteristics and educational achievement levels.

6. *The college will be perceived as "part and parcel" of the community rather than providing services for the community.* In programming as well as facilities utilization there will be continual interchange between community and college within a specific geographical area. These relationships have been described by one writer as symbiotic rather than paternalistic.

7. *The college will be aggressive in searching out community educational needs.* It may make available information about the community to other community agencies for planning and program purposes. It may provide counseling services. It may contract to train people for specific purposes. It may provide library and recreational facilities. As "broker" it can encourage communication among those social agencies which impinge upon the lives and circumstances of its students. It can offer programs, for example, basic adult education, or see to it that other appropriate agencies provide such services. The college is committed to both the individual and social benefits of education and will "merchandise" that concept.

8. *College programs will be performance based.* The concept

of the college as providing centers of educational resources for the community implies continuing utilization. Frequent entry and exit points are required. Diagnostic measures are required to assist students in establishing justifiable beginning points and completion points for designated units of work. People will be expected to move into and out of the institution as they have needs and opportunities.

9. *Target populations will include a large proportion of personnel not previously found in postsecondary education.* These will include persons who have been unable to continue post-high school education, adults unemployed or in jobs that are obsolete, the hardcore unemployed, women in the community including young mothers with children at home, senior citizens. The effects of serving these populations will include a rising age level, higher proportion of students from lower socioeconomic levels, and larger numbers of "part-time" students.

Among the problems in moving toward the concepts presented here are:

a. Many adults think that the college is not really for them.

b. Some states provide no community services money.

c. Some community colleges are highly preoccupied with the academic credit and transfer role.

d. Poorest teaching as equated with need is done in adult basic education and in "developmental" programs.

e. Faculty members "love" academically qualified students.

f. Colleges do not have a "good handle" on community needs.

g. Dichotomy exists between occupational and academic education.

h. Facilities dictate programs.

i. There is a serious need for retraining presidents, vice presidents and faculty.

These are some thoughts central to a planning effort now underway at AACJC. Reactions of readers would be most welcome as we continue to think through what our institutions, with the help of the Association, should be prepared to accomplish in the years immediately ahead.

NOTES

- 1 Edmund J. Gleazer, Jr., *Project Focus: A Forecast Study of Community Colleges*, McGraw-Hill Book Company, New York, 1973.
- 2 Theodore Levitt, "Marketing Myopia," *Harvard Business Review*, July-August 1960.
- 3 Werner Rasmussen, *Permanent Education*, The Council of Europe, 1970, p. 422.
- 4 Theodore Levitt, "Marketing Myopia."

Edmund J. Gleazer, Jr. has been President of the American Association of Community and Junior Colleges since 1959.

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5

People Changers Need Each Other

Mary Alice Geier

There's a giant of an institution in our communities, but it is not a giant who is sleeping. This giant is perhaps the most ecumenical phenomenon around. It has assumed herculean tasks which the church long believed to be its special prerogative—the salvation (or salvage) of souls, the transformation of lives. It offers help and hope to the educationally and vocationally helpless or crippled in a setting of acceptance and practical supportiveness. It is time we woke up and took note of the giant!

The Community College, sitting there within your parish and mine, may be enrolling as many as 80% of the high school graduates for their first year of college. About one third of the nation's students are in two-year colleges. Some educators predict that two years of college will become the norm in this country and life-long learning experiences will be available. Like an escalator, you get on when you want to learn a new skill, or go somewhere different with your life, then get off when you think you've arrived. You're never too old to try or to get back on. Chances are good that mothers and fathers from your church families, as well as youth, are involved with this college.

What is happening to them there? Rubbing shoulders with contemporaries from widely divergent cultural backgrounds, values and lifestyles is sure to bring significant changes in perception and perhaps in sense of vocation. How is the college experience contributing to their growth as caring persons able to translate faith into living? To what extent does such schooling

either increase their options for self-actualization, or limit them? This is a *pastoral* concern that extends beyond Sunday morning out into the workaday world of your people.

Within these colleges, too, will be numbers of persons disaffected from and unaffected by organized religion because of economics, culture, sociology, educational opportunity or motivation. The college, which is common to all the communities-within-a-community, could be a most important link for any local church whose mission concern extends beyond parish walls. Look at the commitment of our national church bodies in recent years to work on behalf of the disenfranchised and powerless of society, a concern for equal opportunity, racial justice, urban crises and welfare reform. This contemporary Christian mission converges dramatically with the clientele and concerns of your community's two-year people's college. The fast pace of our society requires higher and further education for all who can benefit from it. The church cares about institutional integrity within the total community and has historic interest in public education and citizen participation in decision-making.

This paper is a call for the church, particularly the local congregation, to join forces with a parallel institution, the community college, to exploit (or mine) it as a resource for doing its own work better, and to call the college to make good on its promises on behalf of our common community. People changers need each other.

THE EDUCATIONAL ESCALATOR

Traditional campus ministry has assumed a "student" is a youth embarked on a four-year residential hitch, whose primary vocational identity is that of learner in a period of preparation: preparation for marriage and parenthood, for work, and for adult citizenship. Almost none of these life situations holds true for people enrolled in the community college.

All are *commuters*, geographically, chronologically (note the wide age span) and psychologically. Commuting between the world of work and the world of classes, juggling roles of employment, parenthood, citizenship and studenthood, they hardly find the campus central to much of their activity and time investment. They are passing through on their way to something else.

The Open Door policy of public community colleges beckons many who before would never have considered higher education, many first-generation college goers. These New Students (a term used by Pat Cross) are likely to have been academic low-achievers, perhaps with pervasive experience of failure in the public school system.¹ Those poor students who are also poor financially have a second, perhaps a first, chance in the people's college where tuition is minimal or free. It may take many semesters to complete the necessary work of a particular program, transfer or occupational, because they cannot afford to be full-time students. The mindset is that of transiency. What may be called "drop-outs" statistically may be more like "step-outs" and "step-ins."

Thus the figure of the escalator, passing to and fro through a cafeteria or supermarket of learning possibilities, poses a whole new ministry. One thing is clear: activities for students, that front line of the church's ministry to youth, prove largely irrelevant. If you're hoping for a base to extend the senior fellowship for two more years, there is no need to get excited about the community commuter college. No student is looking to the church to establish shelter islands or "fraternal chapters of church kids" at the campus. It is a different set of needs and possibilities which confronts us here.

While the church is not called to provide an "alternative environment" (surrogate church) *on* campus, our pastoral concern is directed to the actual environment in which students endeavor to develop. Can it be made an environment where personhood is valued, enhanced or channeled? Where the escalator really gives people a lift?

CONCERN FOR THE LEARNING EXPERIENCE

Pastoral concern centers on the quality of life in all the experiences that people have. The non-traditional students especially bring with them to the campus a host of peripheral worries and heartaches, prejudices, aspirations which may seem unrealistic, disabilities of one kind or another. They come eager for a passport to a more desirable place in society (salvation). Taking literally the publicity about the Open Door, they expect it to lead into warm and accepting living rooms. Perhaps unfairly, they expect the college to fulfill many non-educational functions, to provide for affective as well as cognitive needs.

It is only in a climate of concern for persons that many will be free to do critical thinking and learn occupational or academic skills. The community college has a philosophical commitment to provide this kind of climate. Recent research suggests that:

... while the community college faculties think that the intellectual growth of students is important, they are much more prone than university faculties to assume responsibility for helping students identify their personal and career goals and develop as people and as future job holders.²

Where vocational preparation of students and attention to their personal development are given top priority, by faculty and administrators alike, personnel services receive much emphasis. Yet counseling services are woefully inadequate and in large urban areas particularly, staff may be insensitive to cultural values that are different or impatient with those who are indeed new to postsecondary education.

One role required of the church in our day is to raise questions with those in authority within the life of the college, calling the educational institution to remain faithful to its commitments and become effective in its services. If a pastoral relationship with a person is inseparable from the prophetic role which calls that person to be true to the best he knows, there is also a pastoral/prophetic responsibility to call educators and educational institutions to the fulfillment of their good objectives.

It is the local church and local churchmen who must do this for the local community college. No national boards and agencies can mobilize around specific issues within your parish community with the same sincerity and effectiveness. Hopefully you are close to the pulse of your community and you know where special needs exist. Your proclamation of good news can be translated into action where there is bad news.

LIBERATION FOR THE DISENFRANCHISED

Often the educational experience is bad news, just another reinforcement of a pattern of failure, another case of high hopes shattered. The Open Door can be a revolving door or a trap door for those labeled "high risk" on the basis of previous academic achievement.

It is here that the dilemma facing the community college converges sharply with the church's commitment to a higher order of justice and liberation for all persons. We act out our concern for individual persons by focusing on the school as a potential liberating force in society.

The ideal college of the past has served essentially a middle-class or upper-class clientele. When the community college takes on special responsibility for disadvantaged populations (urban or rural) it may be, like many of its enrollees, uncertain of its identity. Does it draw its identity from feeder high schools as an extension into grades thirteen and fourteen? Or is it merely a feeder into the four-year colleges, another screening (or "cooling out") device for those whose learning styles and experiences preclude success in traditional higher education? Can it be a comprehensive college, removing the artificial cleavage between so-called academic education and career education, providing no distinction for different students seeking different futures and needing help? Contributing to the dilemma is the influx of more of the traditional students into the two-year colleges for their first years of higher education at lower cost. For the most part this is a positive factor, providing a broader cross-section of intellectual stimulation and multicultural understanding for everyone. But will this relegate to a back burner the goal of soliciting and serving the high risk students who have no chance elsewhere?

Local churches include a fair share of such persons, whose potentials and strengths will be tapped only with special encouragement. The local pastor, in counseling youth, needs to be aware of what is available for them in the local college. The pastor could do much to offset the inferiority complex about "just going to a junior college" which is perpetuated often by high school counselors. A boost to self-image is an important pastoral ministry, especially to a "late bloomer" who might get lost in a big university setting but at the community college might have time to mature as a person and as a more competent student, more certain of life direction and worth.

Beyond such counseling the pastor, along with colleagues both lay and clergy, influences the college toward awakening such innate potential for growth in such students. J Springer, calling the church to an advocacy role in this regard, applauds

... the vision of some educators who wish to reach out to those in our society who are being passed by on the other side and an institution which seeks to give some of our young a second chance, a new opportunity, a new beginning that will break away the suffocating and defeating walls of past decisions and predicaments.³

What he suggests applies not just to youth, for men (especially veterans of war or prison) and many women well past age thirty are seeking such second chances for meaningful life and work, or retraining for a variety of job markets. Moreover, the bulk of minority group students now in higher education are in the community colleges. Whether or not our own youth enroll there, it is urgent that we be prophet/enablers with the college to meet these needs.

Improving the total educational experience for high risk students means an improved learning environment for all of us, and an enhanced experience of American society. In general, our mainline churches have not interacted with populations represented by the New Students. Instead of planning charity programs *for* them, church members could on these democratized campuses rub shoulders *with* them as contemporaries. The diversity of ages among those pursuing common classroom goals is a plus factor. As one president puts it:

It's just possible that older people may enrich and animate our campuses in a way that hasn't occurred since the golden days of the GI Bill of Rights. It's just possible that people with work experience, plus commitment to learning, will turn out to be the best students we've ever had. It's just possible that age diversity may be as exciting as ethnic and religious diversity. . . I suspect there will be far greater integration among the ages than has yet arrived among the races.⁴

A cure for the generation gap: enroll yourself and your young people in the community college. By all means encourage people of your parish to avail themselves of the college offerings and begin to use people and program resources from the college in your own adult education programs. With so many "women actively returning to education" that a group has been organized called AWARE, church women's groups may want to rethink their monthly programming and all enroll in a given

class at the college, or ask the college to provide a short course around their special interest. This approach to ministry will benefit the local church with new insights and experiences probably nowhere else so readily at hand.

MINISTRY FOR AND WITH TEACHERS

What are some ways churches could help to change the odds in favor of the less favored in the educational scheme of things? We can use our influence with the college teachers, many of them "children of the church" and more than a few theologically trained. Whereas administrators may have genuine commitment to policies described above, there is not enough skill yet in teaching those who have these drastic needs for understanding and support. A faculty not basically committed to this as a central task literally does not know how to teach them. We cannot blithely assume that faculty members of long standing are so committed, as studies show in which junior college faculty rate themselves as not fully understanding nor supporting of the unique role of public community colleges and education for everybody. The New Students meet still the Old Instructors.⁵

One Dean of Instruction wished for some mini-conferences for faculty to "help them not to be afraid of their own students," and hinted that church leaders might be closer to the changing needs and values of present-day students than those who interact with them each day in the classrooms. There are indeed church educators skilled in a variety of educational approaches who could contribute much to teaching/learning/counseling situations. I believe colleges would welcome such skill-sharing of neighborhood clergy once they were trustful that parochial interests were not the motivation for such participation. The most practical approach is an ecumenical one, representing some cooperative church bodies. Clergy are welcomed as auxiliary crisis counselors by staff whose main responsibility is academic advisement, yet who are confronted by students with deep spiritual and mental health needs.

Short of becoming part-time instructors at the college, how could pastors influence personnel services, the curriculum, and teaching methods? Here friendship and dialogue with faculty members are both possible and of mutual benefit. In small, informal, open-ended groups, you can ask them to share their

perceptions of students' needs and the college's program. You enhance their self-esteem by becoming the learner, and you receive valuable insights. You share current reading and ideas across interdisciplinary lines, raising value dimension questions about the issues with which educators must struggle. This "ministry of asking questions," sometimes embarrassing ones, may give added impetus for the college to take action. Peer counseling with faculty, who also have faith crises and personal perplexities, may be the most valuable service that can be rendered *on behalf of the students* with whom faculty have more direct and ongoing influence than representatives of the established church currently enjoy.

The real *campus* ministry is that carried on by those within the institutions by counselors, instructors, students themselves, who advocate for and act upon faith and value commitments. The ministry of the church must focus on helping such in-the-system campus ministers to be intentionally about the task of "putting life together in meaningful patterns of coherence." Can you catalyze some faculty members toward a ministry from the inside, encouraging them to keep that institution sensitive to the hopes and dreams and special needs of a changing student body from a complex community? Advocating for the Open Door to really lead somewhere seems top priority for the church's involvement in this campus ministry.

ORIENTATION TOWARD COMMUNITY SERVICE

The Open Door needs also to be a double door, and perhaps a swinging one. Here are centers for continuing education, tailoring curriculum and services to immediate needs of the community's various organizations and subcultures. The *Community Services* component, on paper at least, makes a triangle with *College Parallel* (transfer) programs and *Occupational-Vocational* functions. Such orientation represents an important converging point with the avowed purposes of local churches to serve the community. It is this corner of the campus I recommend as a beginning contact point for local pastors.⁶ By membership on advisory committees for Community Services, local church members (not just pastors) could be catalysts, enablers, and important input/feedback agents for the college. There are some exciting projects which place students in community agencies where the community itself becomes

classroom and laboratory. Participants find themselves moving toward human services vocations as well as toward being knowledgeable and skilled volunteers. The church can involve students in this way through social welfare agencies, schools, centers for senior citizens, halfway houses, hotlines and the like. Don't hesitate to take the initiative with Community Services to suggest such joint projects. The churches are learning/growth centers too, very much in the business of adult education. Plans need to be developed and reported where churches use the resources and facilities of these community colleges for their own efforts at leadership training, consciousness raising, and general adult education. Short courses, joint surveys of needs, community celebrations, mobilization of services in events like health fairs, a clearinghouse for welfare services in the community, are possible. If you have the imagination, Community Services may very well have the facilitating resources. Ministry of one institution with another is possible.

SHEPHERD OF SYSTEMS

No matter what great ideas for relevant education and learning-for-life may be generated through student/faculty/administrator efforts, or even through the churches of the community, unless the Board of Trustees can be persuaded to approve and vote necessary funds, the process is at a standstill, and sometimes reversed.

Trustees are sensitive to the expressed concerns of citizen groups who are part of their voting constituency. Though the trend may be toward more state mandated policies for community colleges as it is for the other branches of public higher education, there is more local involvement in control here. Standing in the community as agencies of "moral dialogue," voluntary associations of people of goodwill, one "little public," local churches especially in concert on an ecumenical level could raise a voice that would be heard.

The first ministry of the local church should not be to race to the campus with chaplains and religious centers, but to march to the local school boards and state legislatures to lobby for high standards of education in these institutions.⁷

Because of their local base, the community colleges will be the most fertile field of postsecondary education for such an expression of ministry, and being prophet/enabler for responsible decision making may be the most important pastor service to students, whose options are quite determined by policies decided by the few decision makers. From the *Journal of Pastoral Care* comes this thought: "Focus on the individual and his vicissitudes" could be like looking at the trees without seeing the configuration of the forest. "The pastor who is a Shepherd of Systems will seek to place his given social system (church) in context as a sub-system vis-a-vis other major sub-systems."⁸ Put another way, ministry in the context of an escalator includes being concerned that the escalator does not become a "down-the-up-stairs."

Our concern for persons compels us to enter a ministry of redemption for public education, and here is the opportunity for many people to be campus ministers without necessarily setting foot on the campus. Could your church appoint someone to sit in regularly at the public meetings of the governing board for your college, reporting to the congregation about issues which are crucial? Are there church members, including students, who should seek such elective offices? This ministry falls within the scope of both the Christian Education committees and the Social Concerns or Public Affairs committees of the local church or judicatory. It is a natural extension of pastoral concern, prophetic witness, and "speaking truth to power," on the agenda of every church and every pastor.

A LOCAL CHURCH IMPERATIVE

Even if 1000 professional campus ministers were suddenly deployed to community college campuses, it would still be *local churches* to whom local decision makers would listen, to whom persons young and old could turn for guidance on continuing education opportunity, and through whom Christian concern for the life of the larger community could be channeled. Whereas in the past our attention has been directed toward "church-related colleges," we need to recognize that each congregation is, geographically at least, now a "college-related church." Pastors and people will have to initiate and carry any intentional "campus ministry" for the community college. (Yet where in seminary education are would-be pastors being con-

fronted with the community college phenomenon?)

Why should the local church get excited about the community college? A large portion of our church youth will be moving into undergraduate work there. Adults from your parish will be moving in and out of the college, developing self-knowledge and job skills, experiencing and gaining expertise in community service. No more promising vehicle exists for the marginal student to build upon strengths and abilities, replacing a failure syndrome with success experience.

Yet these local responsive, flexible institutions could fall prey to apathy or bureaucracy, to the trap of promising all things to all people, providing access but not success to the most helpless. There are forces within public education which threaten the development of individual autonomy and experience of the democratic order, forces unsympathetic to New Students. Can local churches and denominational agencies alike be mobilized as informed and effectively caring "little publics" to counteract such forces?

Life transformation and human ecology are offered as overriding concerns for both church and college. And people-changers need each other.

NOTES

- 1 The New Student concept is fully developed by K. Patricia Cross in her book *Beyond the Open Door*, San Francisco: Jossey-Bass, 1971, and in her article, "The New Learners: Changing Perspectives on Quality Education," *Change*, February 1973.

Also see Dorothy M. Knoell's "Understanding Diverse Students," in *New Directions for Community Colleges*, San Francisco: Jossey-Bass, Autumn 1973.

- 2 K. Patricia Cross, "What Do You Know About The Goals of Community Colleges?" *Community and Junior College Journal*, Washington, D.C.: AACJC, April 1974.

- 3 J Springer, "The High-Risk Student, The Community College and the Church as Advocate," *Connexion*, New York: United Ministries in Higher Education, Fall 1973.
- 4 Warren Bennis, "The University Leaders," *Saturday Review*, New York, Dec. 9, 1972.
- 5 Young Park, "Junior College Faculty: Their Values and Perceptions," ERIC Clearinghouse, American Association of Junior Colleges, Monograph Series, No. 12, Washington, D.C., 1971.
- 6 Mary Alice Geier, "There's A Community College In My Town: What Do I Do Now?" *Handbook for Churchmen Concerned About Community Colleges*, Los Angeles: Campus Ministry with Community Colleges in Southern California, 1971.
- 7 W. Hayden Ambrose, "Higher Education and the Local Church," *Foundations, A Baptist Journal of History and Theology*, Rochester, N.Y., 1967.
- 8 E. Mansell Pattison, "Systems Pastoral Care," *The Journal of Pastoral Care*, Vol. XXVI, No. 1, New York, 1972.

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6

A Case Method Approach

Earl J. Lowell

"A case is a written record of human experience centered in a problem or issue faced by a person, a group of persons, or an organization."¹ A case may be used in several ways for teaching, research and decision making. The purpose of this paper is to introduce the case method as a teaching tool to help people of the church make decisions regarding the ministry with community colleges. It should be clear from the outset that the cases are not intended as research models to be copied, but are case problems to be used in developing plans for a ministry relative to community colleges. I was first introduced to the case method as a teaching device by Dr. Michael Brick of Teachers College, Columbia University when I was a student. He encouraged me to develop this method for use with local clergy and community college persons. My hope is that others will find it useful, will develop other case problems, and will assist in refining this as an enabling tool for ministry.

INTRODUCTION TO THE CASE METHOD

The case method in education is not new. Some of Plato's inquiries could be described as using the case method. It was first used in professional education when C.C. Langdell began experimenting with the use of cases at Harvard Law School in 1871. At first criticized and ridiculed, by 1915 it was the method of instruction at all the better law schools of this country.² Since that time the case method has been used for a variety of

purposes in business administration (made famous at Harvard Business School), public administration, social work and education. The effort to use the case method in higher education administration was seriously pursued by Ronald C. Bauer in 1955.³ In his book, Bauer clearly identifies four different types of cases and their major elements: the case problem, the case report, the case study or history, and the research case.⁴ The simplest of the four is the case problem which presents the immediate facts surrounding a problem and the problem itself. The other three contain, in varying degrees, historical background, decisions ultimately made, analysis of the decisions, and, in the research case, a diagnosis of the process dealing with the problem.

The cases used in this paper are case problems. This is deliberate since it actively involves people in developing ministry in the community college rather than passively studying what someone else has done. That it involves people in an active role has been noted by several proponents of the case method.⁵

Of the case method, James W. Culliton has noted, "The student most of the time has to decide not only *what* should be done, but *who* is going to do it, and *how* the persons can be motivated to the desired action." The very diversity of communities and colleges, to say nothing of churches, suggests that rather than copy specific acts, those responsible for ministry must solve the problem as to *what* strategy is to be used for ministry, *who* is going to do it, and *how* the desired actions will be achieved.⁶ If, therefore, the case method will allow the church, by actively being involved in a case problem, to learn this process in their own setting, the case method will have served its intended purpose.

The use of the case method as an educational training device for the church's ministry with community colleges is based on several assumptions about the church and the community college.

ASSUMPTIONS ABOUT THE CHURCH'S MINISTRY WITH THE COMMUNITY COLLEGE

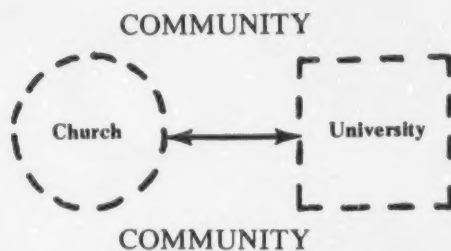
The first and most obvious is that the local church is a base for the ministry. This is an obvious shift from the time when the church sought to provide specialized staff for campus ministry.

This assumption is based on the changing role of the local church in mission. No longer is it an institution which sends its resources away so that mission can be accomplished. Instead, the local church has become the base for mission in the community where it is located. The church has become active seven days a week; the doors of the church have been opened. It has sought to minister to the people of the community by involvement with them, both within and outside of the institutional boundaries of the church.

Another assumption is that the specialized ministers in higher education be enablers with members of the local church. While the campus ministers were seen as the church's agents sent to the campuses, the ministers are now seen as enabling church members to involve themselves in ministries with the persons and institutions in higher education.

The assumption regarding the change in higher education, for which the community college is the precursor, is that the college is moving from being a campus-centered institution to a community-oriented education and service agent. Not only has the college an "open door" for students to enter; the college itself has moved into the community. The college has become "decampused."

The context of the ministry, then, is the interaction of what may be described as two porous institutions. This may be illustrated by the following diagram.



Another assumption is that there are New Students in the community college. These are minority persons, women and a whole host of persons outside the traditional 18-23 age bracket. They are people looking for help in second careers. They are persons recently released from restrictive institutions, e.g.,

the armed forces, hospitals, prisons. They are persons still restricted by these institutions. Most of all, they are people who cannot be identified as residents of a campus. If the ministry is to have a pastoral concern for these people, the church must recognize the priesthood and the pastoral functions of the laity. Also, the church must address the governance and societal issues which affect students, the colleges, the churches and the communities.

The final assumption is an ecumenical one. In a ministry with a community college there seems to be little rationale for a denominational approach. Most of the issues are not defined by denominational identity but by the Christian faith. Most of the community college personnel are more interested in what you are doing than the denominational identity you are seeking to foster.

POSSIBLE USE OF THE CASES

While case problems may be used for individualized learning, the following case problems have generally been used with groups of clergy and laity and, when possible, community college personnel. While learning may take place by simply using the case problems, their use will be greatly enhanced if some knowledgeable person can share orally and/or visually some generic concepts of the community college. This might be by a member of a college or by a minister in higher education who has community college experience.

The actual problem is short enough that it may be distributed and read by the group at the time of the meeting rather than seeking to have it read in advance.

At this point there are several possible uses. If the goal of the session is simply to have those in the church understand the problems of those in the college it is possible to ask the church people to solve the problem of administrators, faculty and students and to have the college people respond to the action of the church in the problem.

If the goal of the group is to develop and implement a ministry, the following process may be helpful. On newsprint or a blackboard have the group list:

- A. Who are the people involved in the case?
- B. What are the issues (which could be the concerns of the

church and its ministry in higher education)?

- C. What ought to be the goals of the ministry?
- D. What should be the strategy for the ministry?
- E. Who are the participants who could implement the ministry?

After reviewing all the responses the next step would be to see if some agreed priorities could be reached on:

- What should be done.
- Who is going to do it.
- How it can be accomplished.

Having worked together on someone else's problem, it is easier for the group to focus on its own situation. By investigation with community college personnel present at a meeting, or by visits to the community college, the group should seek to discover those points of possible intersection between the college and the churches. Through this process a ministry ought to develop which is indigenous to the college, the community and the church.

A final word about the cases and this process: Bauer and others have noted that the cases must be real. Except for the changing of names and places, these are true cases.

CASE STUDY #1 THE CHAPLAINS TAKE OVER

George Haley was rather excited. Barely had he received his doctoral degree when he became Dean of Continuing Education at Buena Vista Community College in Delaware. Now he had just learned that he was to become the president of the college. He could hardly wait to tell his wife. His next appointment was with a Mrs. Dickerson.

Mrs. Dickerson, who was applying as an instructor of dance in the college, is married to a local Episcopal priest, Frank Dickerson. George had met Frank on several occasions around the campus. Retiring President Bernard had introduced George to Frank, noting that Frank had been asked by the Bishop to be available to minister to the students on the campus.

Mrs. Dickerson's credentials seemed sound, and George began arrangements for her employment as dance instructor in the evening division before leaving for home with the good news.

The months of transition were busy and passed quickly. It was only a week before President Bernard would leave and George would become President of Buena Vista Community College. The letter looked innocent enough. It had the format of the college stationery and had come via the campus mail. It was the names and content of the letter that seemed a bit unusual. It bore the names of The Reverend Frank Dickerson and Father O'Brien and the address of a college office. It announced that Reverend Dickerson and Father O'Brien were the college chaplains and could be reached at their office or by phone at specified hours. The office and phone were campus numbers.

George, aware of the growing question of church and state, thought the letter to be a bit unusual, particularly since President Bernard had not mentioned that he was providing an office and phone to the two clergymen. While it was a small item on a growing agenda in the final weeks of transition, George did ask President Bernard about the office space and learned that they had received no official clearance but had simply taken over the office of a willing member of the faculty. While President Bernard seemed to quickly dismiss the whole matter by saying he would look into it, George wondered to himself who was to pay for the stationery. He also wondered what these men actually did. Did they counsel students and what was their relation to the counseling office? He had heard faculty room talk that they really had a new and modern view of the campus ministry along with some jokes about chaplains at fraternity orgies and pot parties. George made a mental note that on assuming the presidency he needed to make inquiry into the role of these two men.

It was less than a month after he had assumed the presidency of the college and in the midst of all the administrative burdens of his new office that he was reminded of his mental note regarding the two campus ministers. The Sunday paper had come out with an announcement that the chaplain of Buena Vista Community College would address the monthly meeting of the AAUW on "The Needs of the Community College Student." The article led the reader to believe that The Rev-

erend Dickerson was in the employ of the college.

On Monday morning, George had barely concluded his conversation with Frank Dickerson about when they could meet later in the day when he received a phone call from The Reverend Norman Cone, President of the Council of Churches. Mr. Cone wanted to know by what means the Episcopal Church and not the Council of Churches had been used when the college hired a chaplain. George quickly explained that the college had not employed Mr. Dickerson and, yes, George would be glad to talk with representatives of the Council of Churches regarding their sending a cooperative worker to the campus.

The phone was not back in its cradle when George's secretary informed him that Dr. Anderson, head of the General Studies Division, was waiting on another line to speak to him. Dr. Anderson was a member of the ACLU and obviously was upset by not only the newspaper announcement connoting the employment of a church staff person, but also by the office privileges as well as the general presence of a "religionist" on campus. George assured Dr. Anderson that as president he was aware of the issue of church and state and that he was meeting with The Reverend Dickerson to clarify several points later that day.

In the afternoon, George's meeting with Frank went well, with Frank stating that he understood the need before he spoke to clarify that he was not employed by the college. Frank further promised he would send a copy of a report of his work at the college as well as an outline of the nature of his responsibilities. Frank did suggest that he saw his task as being more than simply a shepherd to Episcopal students and more as an advocate of the church's values and concerns on the campus.

Although a month passed and he received no further word from Frank regarding his work, George did hear that Frank had made clear at the AAUW meeting that his relationship to the college was indirect rather than direct. General campus confusion still remained over the "chaplain's office" and the Council of Churches was still meeting to work out some arrangements for the placing of "their" man at the college when the annual spring play of the drama club was presented. Why George and his wife went to the first night's production of a two-day run he will never know.

It was the first time the play had been produced anywhere. In fact, on the second night the play was to be reviewed by some

"New York people" since it had been written by a new and interesting young playwright. The problem the play presented to George was that in one of the scenes a girl, acting as a babysitter, does a "strip" to entertain the children. The strip was completely and professionally done, with all the suggestive movements of the downtown burlesque. While George was concerned for freedom of expression, he was also concerned for what such an act would mean to the girl and to the college and its need for community support for its educational programs.

After the performance, George asked Timothy Moore, a young English instructor and director of the play and drama group, to stop by the house when he had finished at the auditorium. Frank Dickerson arrived with Tim at George's house later that evening. George attempted to share with Tim his concern for freedom of expression, the girl and the community college program and whether there was not an alternative to the strip and suggestive dance. After a rather lengthy conversation, George felt that progress was being made and that an alternative of suggesting the strip from behind a screen was being worked out. It was at this point that Frank Dickerson, who had been sitting silently by, interrupted the conversation:

"Tim, if you modified the action, could you really live with yourself?" Frank inquired. "After all the times I have taken Becky to the burlesque so she would know how to really do the strip, I have to ask you, could you really live with that compromise?"

That seemed to do it. All conversations ended, and Tim said the strip would stay as it was, or no play, no New York review. George pointed out that though he could not let the college sponsor the play for a second night as it was presented on the first night, there might be alternatives. If they were going to resist changing the play, he noted that the college was using the auditorium in a local Catholic school and if they wanted to put the play on as an independent group for the reviewer, this was possible. Frank noted that the play was a college production and would be that or nothing. Frank said that George would have to bear the "guilt of censorship."

The next few days produced a great number of letters and articles in the local papers. Despite the overwhelming support for George's stand, George felt that too many people were supporting him for the wrong reasons. The furor was just

subsiding a few weeks later when, as he was in the outer office talking to Dr. Anderson, Arthur Cotts, the Dean of Students, burst in on them.

"Just what are you going to do about Chaplain Dickerson? I just looked in one of the empty classrooms and he is necking with one of our coeds!"

"Yes," chimed in Dr. Anderson, "what about Dickerson—the office—the phone—and these crazy antics. If he were on my staff, he would not have his contract renewed. What are you going to do about Dickerson?"

CASE STUDY #2

FRYING IN THE OFFICE, COOKING IN THE CHURCH

The students were there alright. They were right outside his door. Dean George Douglas, Dean of Students at Walskill Community College, had heard of sit-ins but this was the first in his office. This was also George's first year in the Dean's Office after directing the Guidance Department in the local high school. On his desk were two documents: one from the president and the other from the leader of the student sit-in.

The letter from the students contained a list of demands. Granted they were not as scholastic as the Berkeley demands, but they were real to those students outside his door. When Jim Mills, a senior and a veteran, had handed him the demands he said that they were a package.

The demands were:

1. Student and faculty have equal right to all parking areas.
2. Alcoholic beverages be permitted at college social functions.
3. Beer be served in the Student Union.
4. Students residing away from home be allowed to keep alcoholic beverages in their rooms.
5. House curfew for women not living at home be abolished.
6. Library hours be extended from 10 P.M. to midnight.

There they sat, the commuters and the students rooming away from home as unified as Dean Douglas had ever seen them.

The other document was a memo from the president. It contained the results of a questionnaire which the president had sent to all the freshmen's parents regarding alcohol and control of the rooming houses for students living away from home. With the results was the statement that, in line with the responses from the parents, the president felt that despite student agitation, there should be no change in the current policy of the school prohibiting alcohol on campus or at campus events and that the housing curfews for women would not be changed.

Dean Douglas sat wishing that President Gordon was not in Hawaii for the AACJC meeting. The Dean of Instruction, Bill Phillip, as Acting President had earlier informed George by phone that in light of the President's memo, the items of alcohol and housing regulations were not negotiable. If they were, what did he have to negotiate anyway, for the parents and the community were on one side and the students on the other.

How do you tell a 22-year old veteran of Vietnam like Jim Mills that he cannot drink in his rooming house room? If you do let the students drink at the college social events, what is your responsibility to all those parents who said they do not want you to permit drinking at these events? Since it is a community college, how do you respond to the demands of the parents and the community? The immediate question was sitting outside his door, but George also wondered about the long-range problem.

The phone rang. It was George's pastor checking on George's availability to work in the kitchen at the churchmen's dinner. George gave him a less than definite answer, noting that there was some trouble at the campus.

"Oh, yes, I heard about it," the pastor noted. He then asked, "What are you going to do about it, George?"

CASE STUDY #3 CAUGHT BETWEEN THE ORDER AND THE PLAN

In 1968, Harry Boren was Director of the Continuing Education Division at the Owego County Community College. He had served in this capacity for the last three years. Prior to

coming to Owego, he had served as Assistant Principal for adult education at a public school in Westchester county. He has his B.S. in secondary education and history from a state college, and his M.A. in administration from the same college.

At a meeting of the Rotary Club, the group at Harry's table got around to discussing United States involvement in Vietnam. In the friendly, but polarized, discussion it was obvious that neither side had much information to support its position regarding the nature of the country or its recent international history and struggle. Both sides began accusing each other of not having the facts. Finally, they appealed to Harry. Since he was related to the college, why didn't he help provide them with more knowledge about the situation?

In the following weeks, Harry held several informal conversations about the possibility of a non-credit course on Vietnam. He had these talks with the following:

1. Dr. Frank Burk, head of the Social Science Department and Acting Dean of the Faculty. (It was generally known that Dr. Burk hoped it would become a permanent appointment.) In discussing the possible course, Dr. Burk jokingly accused Harry of being a "rebel rouser" but later agreed that it could well be a valuable service to the community, "if anyone would come." Although no similar course was offered in the regular day division, Dr. Burk felt that there was a capable instructor for such a course in Richard Sender. Mr. Sender had graduated from the state college where he had majored in secondary education social science. After serving in Korea, he had returned to earn an M.A. in political science at the state university, and until two years ago, when he arrived at Owego County Community College, he had worked for the State Department in Asian Affairs. He was now, in addition to teaching, working on his doctorate. Dr. Burk noted that Mr. Sender had thus far avoided the polarity of the hawks and doves on the campus in the day division.

2. Richard Sender seemed more than willing to pick up the extra pay for teaching such a non-credit course. He also expressed the feeling that given the growing debate among the townspeople, there was a need for such a course.

3. Harry met again with some of the members of the Rotary

with whom he had eaten earlier. He sought to test their willingness to have the college sponsor such a class. Most of them thought it was a good idea if it would be informational and not a platform for one position. They felt they would attend such a class if it did not last too far into the spring. Paul Van Orum, president of the local savings bank, even offered to work on an ad hoc planning committee if such was formed.

4. Next, Harry Boren went to the Adult Education Council, which coordinates adult education in the county, to see how they felt a program on Vietnam could be developed. They all thought that there was sound ground for the involvement of adult education in the area of civic and public affairs. Since Harry had already done some initial investigation and found a capable teacher in the community college, they all eagerly agreed that Harry was the one to plan and develop such a course at the community college. Charlie O'Brien, who worked with the high school program, did caution Harry about Dr. Notal who taught at a private college on the other side of the river. He lived in Owego County and was, according to Charlie, a troublemaker. He had been arrested several times for civil disobedience and always seemed to be in the news.

5. Finally, Harry called together a group to serve as an ad hoc advisory committee to develop a course offering on Vietnam. The committee included Paul Van Orum, Pastor Keim of the First Presbyterian Church (it had been this church, Harry learned, that had requested the Council of Churches in town to consider sponsoring a Vietnam teach-in), Mrs. Panaski of the Women's Auxiliary to the American Legion, and Mr. Sender. In the end, it was agreed to set up a six-week course under the heading of *"Vietnam: Its History, The People, Its Land."* It was generally assumed by those present that Mr. Sender would teach the course.

It was a few days later that the president called together the deans. He announced that he had taken the budget to the County Legislators who controlled the budget through a line-by-line pre-expenditure audit. The president noted that there would be difficulty in getting any new increases and that they were, in fact, talking of cutbacks. They had further noted to the president that they, the County Legislators, wanted none of this radical nonsense at "their" college as had occurred at the State University Center recently when the students had picketed a

Navy recruiter. The president went on to explain that he hoped all would exercise care in presenting a most favorable image to the County Legislators for the next few months.

As they left the meeting, Dr. Burk approached Harry with a smile and noted that this was obviously the end of his Vietnam program. When Harry did not affirm this idea, Dr. Burk said that he would advise Mr. Sender that he should not teach the course.

When Harry arrived in his office, there was a call from Pastor Keim, who joyfully announced that last night his church had voted to guarantee the cost of enrolling twenty students in the class. This, he assumed, would assure the class being offered next semester. Harry noted that there might be some problem in getting Mr. Sender to teach. Mr. Keim noted that there was a member of his church interested, willing and qualified to teach on Vietnam if Mr. Sender could not. This member was on the faculty of Rall College, across the river—a Doctor Notal. "It is possible to hire someone from outside the college, is it not?" asked Pastor Keim.

"Yes, it may be possible, but we will have to talk of this at our ad hoc committee meeting on Friday."

Harry hung up the phone and wondered, What should I do?

CASE STUDY #4 THE PRESIDENT ACCUSED

Stoneshire (County) Community College (SCC) is a suburban community college. It is located in a more recent suburban county in New York State. While the population conforms to the general suburban demography, it also has its own peculiarities.

The newness of its growth, coupled with legislative disenchantment with education in the 1970s, has meant that its educational system has been operating on a restricted budget. At the same time, the Taxpayers Association has been protesting rising realty taxes.

While a single toll road runs through the county, most of the vestiges of its small towns are connected by inadequate, winding, narrow roads which tend to isolate the now sprawling housing developments from any physical county relationships.

This isolation may also have contributed to the fact that the Protestant churches (which account for 25% of the religious population) have no county-wide ecumenical or denominational organization or communication. Neither the Jewish community, about 40% of the religious community, nor the Roman Catholic community, about 35% of the religious community, have strong county-wide structures or identity.

Like many suburban areas, the county has increasingly elected conservative political leaders. In 1972, they turned out the Democratic congressional incumbent who had stood against the war in Vietnam to elect the conservative Republican candidate.

In light of this scene, Alfred Lowe, President of Stoneshire Community College, is a contrasting figure to the political and educational climate of the county. Although a liberal politically, President Lowe has been recognized as one of the top ten political leaders of the county. He has managed to maintain communication with the political conservatives as well as the liberals.

While many of the county's public schools operate on split session, President Lowe has been able to get the county legislature to support the expansion of the college facilities, building new academic buildings, a library and a large field house. Part of the argument for this was that the college become an educational and cultural center for the county. For this reason, the new facility houses the media center for the Board of Cooperative Education Services (BOCES) of the county, with the capability and the intention of providing and producing educational television programming for the county's primary and secondary schools as well as the college. The field house is for county use, including circus performances as well as the college physical education program.

The college also has a director of cultural affairs, who schedules art, music and drama programs on the campus and at various satellite locations throughout the county. Many of these programs seek to be responsive to the diversity of community requests as well as to the college faculty and student body requests. The college also offers academic courses at satellite locations in order to counteract the negative transportation of the county. All this means that the college is one of the most visible county-wide institutions.

President Lowe's first encounter with the "Right to Life" movement was in Stoneshire in the fall of 1972. In response to student, faculty and community involvement in ecological concerns, the college sponsored a lecture series which included a lecture by the controversial birth control advocate, Bill Baird. He spoke on world population and birth control. The "Right to Life" people picketed the lecture and followed up with a letter campaign in the county newspaper and letters and visits with county legislators. President Lowe, in arguing for academic freedom, seemed to quiet, but not silence, the critics.

The "Right to Life" movement in Stoneshire County is as much a politically conservative party as it is a religious organization. Their political activities for the conservative cause did not cease. Their representatives obtained appointments with the county and state legislators and the governor's office. Their efforts were increased when Bill Baird, with an obviously pregnant young woman, picketed a local Catholic church on Sunday to protest the Roman Catholic stand against birth control.

The result of these activities was evident in the naming of three of their members to be part of the nine-member board of trustees of the community college that winter.

In early spring, a county-wide women's organization asked the college to give a showing of a women's movement artist whose show had had some positive reviews in Metropolitan New York City. Arrangements were made with the Art Department and the artist, and the exhibit was scheduled. It was replete with pictures of the male organ. Again, the "Right to Lifers" struck. They captured the local headlines and radio as well as the attention of the nearby city press. Since it was the time of county budget hearings, these campaigns had real implications for the college budget. Their public charges that the college was contributing to the moral decline of the youth in the county and the promotion of pornography were not nearly so disturbing to President Lowe as the charge that the college leadership was anti-Christian.

President Lowe, a product of a Brooklyn Jewish home, had a deep sense of the importance of religion and the church in the life of the student and the curriculum of the college. He had argued within the State University system that the separation of church and state did not mean the isolation of a state college

from the church and religion. He was constantly probing with an area UMHE staff person for the points of intersection of the church and the college. Yet, now he wondered. Throughout the spring controversy, the churches and their clergy were absent from the news and activities, save for the Monsignor of one of the larger Roman Catholic churches, who by a letter to the press defended the president against the charges of being anti-Christian.

The budget for the spring was in doubt. Alternative plans for cutting courses and student services were, at President Lowe's request, being prepared by the respective deans. It was at this time that President Lowe met the UMHE area staff person in the hallway of the Administration Building. President Lowe had two questions:

"Who is it that can speak to say one is anti-Christian?"

"What is it that the church can do when someone makes these judgments?"

NOTES

- 1 Ronald C. Bauer, *Cases in College Administration*, New York Bureau of Publications, Teachers College, Columbia University, 1955, p. 31.
- 2 K.N. Lewellyn, "Case Method," *Encyclopedia of the Social Sciences*; New York, Macmillan Co., 1930, Vol. 3, pp. 251-252.
- 3 R.C. Bauer, op. cit. Bauer not only describes cases and provides a bibliography, but includes a final chapter on The Collection and Preparation of Cases, which is most helpful.
- 4 Ibid. p. 213.
- 5 Wallace B. Donham, "Business Teaching by the Case System," in Cecil E. Fraser, ed. *The Case Method of*

Instruction, New York, McGraw Hill Book Co., 1931.
Charles I. Gragg, "Because Wisdom Can't Be Told," in
Kenneth Andrews, ed. *The Case Method of Teaching
Human Relations and Administration*, Cambridge, Mass.,
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6 R.C. Bauer, op. cit. p. 38.

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What Do I Do Now?

Mary Alice Geier

At a recent workshop for churchmen* concerned about community colleges, a woman told about her experience in approaching for the first time the college in her town. For years she had passed by the campus in the course of her everyday errands. Now, having decided to get back into school, she had telephoned for an appointment with a counselor. Yet she found herself driving around and around the campus before getting up the courage to park her car and go in!

There is a certain mystique about any institution of higher education, even for clergypersons who would not hesitate to enter a hospital for pastoral calling but may be timid about crossing the "turf" of the professional educators unless specifically invited. However, just as the wider public has discovered and embraced the two-year local community college which offers something for everyone at any time (like 24-hour supermarkets), the church's leadership, too, seeks a relationship with this parallel institution in its neighborhood.

Perhaps you have been designated a "near campus contact pastor" for your denomination's agency for ministry in higher

*Churchmanship is seen here as an inclusive term. Avoidance of sexist language has been a conscious intention; pronouns "he" and "she" alternate in reference to clergy, college presidents and students, who all come in either gender. Please translate accordingly.

education, or are a member of a ministerial association or council of churches with responsibility for relating to the community college. This Tour Guide was put together for persons like you, recognizing two realities:

1. No local pastor or volunteer "campus ministry associate" has the time to take all the steps suggested here.

2. Only a pastor with an informed vision about the possibilities is likely to enlist and inspire others to take such responsibility.

Whoever you are, we shall assume that you have been so enlisted and inspired.

What follows is a time-tested process for understanding and relating to a particular college and to community college education in general; a process which becomes itself a form of ministry and can result in meaningful interaction for the church and this burgeoning branch of higher education.

Each community college is so unique that we would not prescribe a program for you. Yet community colleges are enough alike in their purposes, in the populations they gather and the social needs they address, that we make bold to describe in a general way what we think you will find as you. . .

UNDERTAKE AN UNDERSTANDING

I. WISE UP

Geography-Wise: With a compass, make a circle around your church extending five or ten miles in all directions. You may have found more than one community college! If you make a map of your parish based on residence of your membership, which probably encompasses a wider range, you are almost sure to find several public two-year colleges serving your "community of concern" if in an urban area.

Participation-Wise: Total up the number of people in your parish whose vocational everyday lives are in some way spent within or affected by the community college, its programs and its policies.

Young people who are students

Professionals or para-professionals
updating themselves

Business men taking evening classes
to improve skills

Faculty and staff at the college

Parents of young people who are
students or would-be students

Persons taking one or two classes for
cultural enrichment

Women returning to education

Employed persons retraining for new jobs

Senior adults looking for useful
retirement activities

Trustees, members of community
advisory committees, decision makers
for the district.

What proportion of your congregation does this represent?

Responsibility-Wise: It is conceivable that the above exercise showed little direct involvement for your particular church in a particular community college, but we ask: Are your parishioners tax-paying citizens? Does not their vote in election of trustees and on bond issues help to decide the quality of education in the community?

A pastor of a church across the street from such a campus said, "We have no student members, only older folks," indicating that his church thereby had no responsibility to or for "campus ministry." Some of us believe that "the church exists primarily for those who may never darken its doors"!

The mandates of all major denominations concerning racial justice, equal opportunity, urban society renewal clearly call for

responsibility toward these Open Door Colleges of the People, whether or not many of our own church members are there!

There is a community college in your parish. Wise up!

II. EAR-TRAINING EXERCISES

Behavioral scientists suggest that one's influence on any person is in direct proportion to the degree of understanding of that person. So it is with the influence of the church on a community. Gaining understanding of and empathy for the community college in your parish will be time-wise the longest and most significant part of your ministry there.

To understand . . . to stand under? To sit at the feet of, or among . . . A different posture, perhaps, than you are used to holding. If you are in a hurry to oversee, direct, prescribe, promote, you may be disappointed in the Tour Guide!

Instead of giving out answers (for questions nobody has asked?), you will be asking a lot of questions for information and insight into. Eventually those questions will raise issues of *why* and *how* that may result in action. Asking questions is a positive part of a ministry of understanding.

You will frame these questions for your own exploration, keeping ears open for clues about the various perceptions the multi-faceted community has about its college, the college about itself (beyond P.R.), and the students who are its clients about what happens to them there. Along with information gathering you will be practicing ear training.

Background reading abounds in this volume and in bibliography references for each chapter. You can pick up descriptive literature from the offices at your college or at the district office. You can subscribe to the student newspaper or pick it up for free in convenient carrels around the campus. Bear in mind that these papers are produced as part of the instructional work of journalism students, not as polished public relations pieces for the college. Thus, this exercise (besides actually getting you to walk around the campus!) serves the ear-training as much as the information-gathering function. There may also be occasional papers put out by special interest groups (Ethnic Studies, Women's Center, etc.) and literary magazines.

Some background reading will keep you from asking foolish questions. For example, knowing that the average age across the nation for these students is about twenty-nine will deter

you from calling them "college kids." It behooves you to get a perspective on the characteristics of students who populate the two-year public colleges and develop empathy for their life situations.

Most church leaders received their education in private, four-year, liberal arts settings and may project their own experience as the current norm, whereas since 1969, there are more students enrolled as freshmen in two-year colleges than in four-year institutions throughout the United States. The reasons these students have for seeking post-secondary education are different, and those differences determine the characteristics of the college, instructionally and institutionally. Those differences need to be appreciated in planning the direction and style of any campus ministry efforts.

III. PLOT A PROFILE

A. Profile of the Community College Student

1. Begin a notebook in which you jot down key phrases of community college students. Begin by reviewing preceding chapters in this book. More serious analysis will come from reading the works of Pat Cross, Art Cohen, Florence Brawer, Dorothy Knoell.

2. Begin first-hand observation and participation. The primary sources for data about the life-situations, motivations and educational needs of students is your conversation with the people described above. As part of your pastoral relationship, you can discover how they feel about the college and their involvement in it.

3. Take-a-student-to-lunch Week: Does your pastoral calling ever take you to a parishioner's place of business? Try affirming someone's "vocation as a student" by arranging to have coffee or lunch together during a free hour on campus, no strings attached, preferably at your expense. This de-institutionalizes a relationship! If your student friend suspects that you are hinting at more regular attendance at Sunday services, he will be pleasantly surprised to find you are asking for help to know your way around the campus. Who would not be impressed with your interest in him and his world, and pleased to be of service to you? An introduction by such students to well-liked instructors will provide valuable contact

for later phases of your pilgrimage toward understanding.

4. Become a student yourself. Enroll yourself in a course for personal enrichment. Languages, the arts, ethnic studies, ecology, drugs . . . an almost unlimited choice. As a student member of the campus scene you can learn much more than the subject matter. In a class where the instructor encourages discussion, you will note sharp contrasts between your own school days and studenthood today. Classes, day or evening, are inter-generational, so you will not feel out of place, whatever your age or costume! In the best sense, you are a *learner* during this time of collecting informal information and impressions.

B. Profile of Your College

Again, it would be good exercise to keep a running journal of key insights from your background reading about what makes a community college "distinctive." We offer here brief excerpts from an article in *Change* (March-April 1970), by Frank G. Jennings, entitled, "The Two-Year stretch."

. . . The glorious desire of the best of community college educators is to create in their institutions genuine 'people's colleges.' They want to fling wide the golden door of opportunity to all and keep it open for each lifetime. They want no man or woman to be denied access to any of the rungs of the magic ladder of social mobility. They are convinced that education has the master patent on that instrument. They are persuaded that they can teach occupational skill while bootlegging liberal arts into vocational curricula, and thus produce literate and gracious* tax-paying citizens. They are possessed of a courageous assurance that they can do what the high school failed to do, and what the four-year college is not prepared to try. And so they build an all-purpose and infinitely expandable curriculum.

Some of these educators see the community college as the heart and mind of the community: an all-purpose institution characterized more by good works than good location, offering remedial education to the intellectually walking wounded of the ghetto; providing retraining for the technologically displaced, offering inspirational and occupational therapy for the discarded and the aged, involving its own students of whatever age, sex or condition in community affairs, by monitoring police

performance, assessing housing needs, examining transportation requirements, battling environmental despoliation, and all the while living the good life as they make a good society.

To get a picture of a particular college, you will need to be able to translate statistics into human terms. In the *Community Services Catalyst* (Fall, 1971), Timothy Welch writes:

In order to serve the community, it seems obvious that some agreed-upon description of the community must exist. The colleges continually give 'profiles' of their communities for accreditation reports and other uses, but the information as usually presented is of no practical value. That is to say, it is not readily operational.

For example, of what use is it to know that Camelot College has a service area with a population of 75,000, eight towns or municipalities, and that its main industries are pork-barreling and parsley growing? . . . Nothing has been said of any interest to *people*, and these are the objects of our concern. It is of much greater interest to know that most of the pork-barrel makers earn between 6-8,000 dollars per year, than it is to know that they make pork-barrels; it is of far greater significance to our programming and our value decisions.

Put yet another way, community services follow people rather than functions in the community, and a community profile based on *variables that suggest action* is essential to any coherent plan of community services.

This is good advice for churchmen, who cannot be all things to all people. Look for the data which "follows people rather than functions," and the "variables that suggest action."

What can you find out about your college in terms of its human dynamics; what it actually does *to* and *for* people?

IV. CRY S.O.S. . . . DEVELOP A TASK FORCE

By now you have information, a beginning empathy for the college and its clientele, your Learner's Permit, perhaps. You're probably overwhelmed by a sense of problems and possibilities. We think you will want to make common cause with other explorers.

Find or develop a support community to serve in this under-

taking an understanding. Ideally, you will be in touch with other clergy and laypersons (perhaps faculty) who have expressed concern for some ministry with the college. To test your own impressions you need feedback from others; they may have picked up conflicting reports and different signals.

Go ecumenical! From the standpoint of the college and its receptivity, one churchman, lay or clergy, no matter how good the intentions and attitudes, could be suspect of parochial interests when approaching a college somewhat officially. College officials are very much aware of the pluralistic community to which they are responsible. An ecumenical team effort is not only proper, but downright essential.

STRATEGY SUGGESTIONS

1. The Representative Approach: Each church is asked for a representative to work on this particular concern, Campus Ministry with the Community College. (The difficulties with this method stem from differing philosophies about the church in relation to educational institutions and about the purposes of a joint program or service activity.)

2. The Like-Minded Approach: Draw together for exploratory conversation several clergy and lay persons (who may be faculty or students), probably not more than six or eight people. Choose them on the basis of existing personal rapport and similarity of goals, beginning with those who claim home base in churches in the stream of cooperative religious movements. In this way you begin work with certain basic assumptions in common. Then, share the impressions you have collected, lay on this unofficial group the sense of mission you feel, plan an approach, divide some of the responsibilities. When the ground rules are understood, then you may issue a broader invitation for participation.

Plan #1 might work if there is an existing structure (Council of Churches, active Ministerium) which might appoint a committee along with yourself to carry this responsibility for the wider group.

Plan #2 is possible regardless of the inter-church relationships which relate to other community issues.

We tend toward recommending Plan #2.

In the current idiom, you now have a Task Force, even if you are acting alone as the outpost person for some regional task

force in your area.

Consultative Services

Contact your regional office of the church's ministry with higher education (UMHE or denominational). Increasingly, such staff are developing specialty interests in community colleges. Presidents and deans within the community college movement may know them . . . they will know something about you and your approach by your linkage with a larger-than-local concern. Your regional campus ministry staff can help facilitate initial contacts for you with the college.

Reciprocally, you can help by reporting new contacts and plans you develop, and by writing up any programs or projects which could serve as models for others in the growing network of churchmen concerned about community colleges.

V. GO TO SEE THE PRESIDENT

It would be good to go as a team for an informal conference with the president of the college, both as a courtesy gesture and for further data-gathering. You begin by saying something like this: "We feel that the churches and the college share a concern for the same group of people in this community. We would like to know your hopes and dreams, your possibilities and problems. How can we help?"

What a surprise! The president probably expected you to ask for help from his office in establishing a student religious group, or publicizing your parochial events. He may think you have come with complaints about some student appearance or conduct counter to community mores, some axe to grind. The role expectations college officials have of clergy may be as limited as the picture the uninformed churchman has about community colleges. Here is a "client group" coming to seek understanding rather than patronage, privilege or particular services.

A pastor we know wrote to a college president commending her for the handling of a difficult situation which had been reported in the news media. She responded: "This is the first time I've ever had any communication from a minister, good or bad, about what is happening on the campus," and then promptly asked him to be a member of the advisory council for the college.

Even though you make clear the exploratory nature of your visit, a given president may want some *specific suggestions* from your group about further relationships. You could suggest setting up a dialogue process for a few months out of which joint strategy might grow. Hopefully, you will get from the president the names of other college personnel who would make common cause with your Task Force.

To be realistic, know that a given president may not operate on the same wave length with your approach. There may be assumption gaps too wide to jump across in just one visit. The conversation may seem fruitless. But you have learned something important about the college if this is the case.

Given the squeeze most college presidents experience today, you have rendered pastoral ministry just by demonstrating your interest and concern. When you say to a dedicated administrator, dean or instructor, "Take me inside your problems, help me to understand where you are, where you want to move, what means you have at your disposal," you have ministered to that person's need to be affirmed in his or her work. So, even while you are still on a fact-finding mission, a campus ministry has begun.

It is still largely a ministry of asking questions, a ministry of listening. Unless you know a lot about various departments of the college, you might bring in proposals based on your perceptions of student and community needs but find yourself talking right past the people who could implement some of your suggestions. Sometimes your questions play a catalytic role in nudging administrators to action.

VI. YOU'VE GOT TO KNOW THE TERRITORY

Now that you are working as a team, each can specialize in one corner, and all can then share the insights and information collected. Plan to spend as much time as necessary in this exercise before rushing into programming (unless asked by some responsible college person for programs and meetings.)

What are the *corners of the campus* which intersect most closely with campus ministry concerns of the churches?

The community college campus, whether rural, suburban or inner-city, provides a setting where many human problems, not necessarily caused by the institution nor necessarily educational in nature, converge to tax all the resources of the school,

of the churches, of the community. It is in the *intersections* of the campus, with all the racial, economic, sexual tensions people bring with them from home and job, that one rubs shoulders in these democratized communities-within-a-community.

Part of your ministry as a "generalist" from the community may be letting one corner of the campus know what another corner has happening! For there is little sense of community in this collection of from 5,000-25,000 commuters (students, faculty and staff) fragmented into many departments and centers of special interest. Some corners intersect especially with the concerns of religious groups for the self-actualization of individuals and for building of community.

A. Community Services

Here is a key area in which to begin church and college relationships. The community services thrust marks a function different from other segments of higher education. The concept has broadened from just putting on concerts, plays and recreational programs for the general public, or allowing use of facilities by community groups, to a variety of outreach activities. This office is the center of continuing education for all citizens: through non-credit courses, workshops for skills training, and community-wide celebrations. This office can be a clearinghouse for information about the services of other health-education-welfare groups and can participate in exploring needs of special groups in the community.

In some colleges it is this office which administers "extended opportunity" grants and services, training the recipients as peer-counselors, para-professionals and volunteers with outside community agencies as well as on-campus centers, thus influencing the development of new instructional areas for degree or certificate programs in the field of Human Services.

Some educators see community services as the "keystone of any curriculum, for that's what citizenship is all about Although most of the students at any one time will be job-directed, and although many of them from time to time will have only minimal contact with the college, it will always be there as a kind of social navigation center where individuals can be helped to discover where they are and how they must travel to get where they want to be." ("The Community College in

Search of Identity," by Cohen-Brawer, *Change Magazine*, Winter, 1971-72.)

As Tim Welch editorializes in the *Community Services Catalyst* (Fall 1972, "Commentary"), "While transfer courses enable persons to go on toward a degree, and while occupational programs enable the student to find a job, community services activities help people to live and to maximize life. They are an end in themselves."

Churches are also adult education centers, and resources of the college should be tapped through the community services department for programs within the church. There are also many opportunities for church and college to work jointly to meet some local community need, where students, faculty and citizens use the community itself as classroom and laboratory.

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Advisory Groups of citizens are called together by community services departments, sometimes on mandate from boards of trustees. Find out if there is such a group for your college. Offer your services; one member of your Task Force should be a member of the advisory group. Your contacts in the community and your awareness of "pockets of need" will provide important data for the college, and you will probably be asked to suggest others who could broadly represent the community in this way.

A description of such an advisory council is contained in my article, "The Anatomy of an Advisory Council," in the *Community Services Catalyst* (Spring, 1974). This is a publication of the National Council on Community Services for Community and Junior Colleges (One Dupont Circle, N.W., Washington, D.C. 20036). Ask the director of community services at your college to let you borrow copies of this and other publications which come across that desk. Membership in the Council is welcomed from "community representatives" like yourself. Literature from the Council and their periodic conferences reflect high idealism, awareness of relevant issues and much practical help.

Community colleges are sometimes described as "Reservoirs of Responsiveness" to the needs of all cities and towns struggling to cope with change and solve pressing community problems. Can the college and the church aim for this role

together? Citizens like yourself must keep urging the college as a *total institution* truly to serve the needs of your community, and not just assume that it is being done because there is a department for community services.

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B. Personnel Services

Counseling and Health Services

Here is a natural connection point for the professional church person, a corner of the campus where you may move as an *individual* whether or not a Task Force has taken shape. Here you will learn much about what the students bring with them to the campus, what built-in blocks to academic success or self-fulfillment may hold them down or force them out. You may immediately be recruited for referrals of problem cases and crisis clinic service.

The Counseling Center, inadequate as it is on most campuses (as the counselors are the first to lament), is nonetheless the heart of the campus. It is the place one goes to pour out everything, even if it's just to find out if one should change from engineering to sociology and how many units are needed . . . which is the only kind of problem the counselors are officially there to deal with. Advisement Center is a more apt title.

There is a trend to decentralize the kind of counseling that deals with personal problems or specialized needs of discrete groups such as veterans, the handicapped, minority ethnic groups. On most campuses you will now find a Women's Center, a Children's Center (providing both child care for student parents and laboratory experience for some curricular programs), Veterans Advisement, Career Guidance, perhaps a Student Information Center which operates like a welfare information office. The Health Center may include some services in "mental health" as well as emergency treatment for physical disabilities. Staff for these centers will welcome any pastor who comes with special expertise in working with specific problem areas such as suicide prevention, alcoholism counseling, divorce clinics, etc. A non-threatening, non-judgmental adult who is used to human miseries of all kinds will be welcomed as a colleague, and the college could use your talents or expertise in encounter groups, putting you in touch with students who are struggling with obvious "religious

questions."

Often there are individual students who are in desperate need of some small friendship groups like a "student religious fellowship" used to provide. Can you put them in touch with programs for young adults already existing in neighborhood churches? Or try to gather a small group yourself, probably off-campus? Do not expect much in the way of leadership from such a group of counselees, but perhaps enlist mature students of your acquaintance to carry a student-to-student ministry with such persons.

The school physician or nurse, the campus police or security officers, the Director of Financial Aid, of the Learning Resource Centers are others you should seek out to offer your willingness to relate to individuals with special problems. Your Task Force needs to consider how much you want to play this sort of band-aid role, or who is most interested in long-term commitment to such service.

There are other areas you need time for as well!

Student Activities

On the surface this may have seemed the logical corner in which to begin your campus involvement. Find out what is happening here, to be sure, but we suggest that you not hold high expectations about initiating programs through this office.

Student activities officers function as part of personnel services, interpreting and enforcing the regulations under which grass-roots student organizations may operate, reserving rooms for meetings (with some red tape) and advising student government.

Remind yourself again of the life situation of community college students: A large proportion of them are heads-of-household, parents, wage-earners, voters and taxpayers, widely varying in age. Yet the rules governing their assembly into voluntary groups, distribution of literature on campus and extra-curricular activities are still largely geared toward a teen-age, secondary school model.

To get a campus club started, ten to twelve students must submit a constitution along with a membership file. A faculty advisor must be recruited (and there is the rub!). Then an "inter-club council" must vote you in, by no means a sure thing, and the representative to this coordinating body has to

show up regularly or the club charter is rescinded. Only such authorized clubs are free to hold or publicize meetings on most campuses.

To show how hampering this is for spontaneous efforts: A committee concerned about planning for cooperative child care, all of them parents, had to go through such organizational busy-work and become a campus club in order to hold regular meetings.

The club route is not an easy path to follow within a transient student population. A group may make a splash one semester under charismatic student leadership, get a lot of newspaper space, even make the administration tremble, but the next semester be gone with the wind, or with that leader who dropped out or transferred elsewhere.

Relatively few students participate in student body elections, yet these officers handle a sizable budget (the student body fee which is collected at registration time but is not mandatory). The low degree of "school spirit" for commuting, part-time, over-extended students is to be expected.

Your Task Force should, of course, cultivate the students who do carry leadership in student government and club activities. Their perceptions about the college will be revealing; they may be the ones "making waves" which will result in changed policies and some educational reform.

In 1973, for instance, student body officers from several colleges within a large district worked with their assemblyman to introduce and pass legislation whereby health services approximate to those of university health centers could be offered at the community colleges of California. It was student government officers, coalescing throughout a district, which turned a board of trustees around to a favorable vote for children's centers at nine campuses, after many years of resistance to the idea.

Clubs you will want to contact are Veterans' Clubs, Senior Adult Centers, women's organizations like AWARE (Association of Women Actively Returning to Education), and ethnic and cultural groups. Invite them to present programs for your church; offer program resources you may have available. Encourage the students you know to find an existing club on campus or a student government position where they can carry a Christian witness, translated in secular terms, perhaps, into

"their world," the campus community.

Encourage them, too, to participate as their time allows in a student services activity that is "educational participation in community." This might be a self-help student information service or "hot-line," or in tutoring and urban peace corps projects. Their own vocational plans will be affected, training in citizenship will result and real service is rendered.

It may be better religious education in the long-run than the organizational "busy work" of a campus religious club, especially if these students are active in local churches.

Are you getting the message? We are saying to clergy especially, *hold back the urge*. If you've been fantasizing about "how nice it would be if a group of church kids could meet regularly on the campus," the foregoing pages should have explained our view that the student-religious-club-on-campus is a ticket to frustration.

We are not aware in the last few years of much demand for or support of such on-campus groups for commuting students. In this do-it-yourself age, it is not likely that a program for students initiated by the "establishment" will cut much ice.

We are not arguing with the need for fellowship, study-discussion and service groups for students who are motivated by interest in or commitment to a faith group, and perhaps such a group for college-age youth will be a likely option within one church or in cooperation with other task force members and their constituents who are students. We are pessimistic about successfully launching on-campus activities under the umbrella of the institutional church to meet this need.

It has been suggested that the most neglected area in institutional life is the decision about what to abandon. This is a strong call to churches to abandon the attempt (which can be imperialistic!) to establish little Christian Fellowship groups, fraternal chapters of church young people, on commuter college campuses. It is a different set of needs and possibilities which confront us in a call to ministry with community colleges.

Colleges seem most receptive to inter-faith or inter-denominational efforts (through a University Religious Conference or Religious Coordinating Council of staff advisors) and will often broadly interpret their rules to allow occasional use of on-campus facilities for programs "of an educational nature" where a trust relationship has been established. This

is a good reason to *know the faculty*—which is the next corner of the campus to explore.

C. The Instructional Area

Ministry with faculty is ministry to students

Your informal contacts may be primarily with classroom instructors. These are the persons who, day by day, have most contact with students. In these times of heightened peer pressures, youth have few role-models among adults. It is still possible for a teacher to hold that position, a teacher who stimulates idea exchange, demonstrates in his own lifestyle (in and out of school) that he is truly a human being. Such a person becomes an admired adult, even a "guru," to some students.

Often such a person will flatly deny any religious connection or motivation, yet be carrying on a ministry to students in very important ways. There are also those faculty who try to change the institution from within toward less punitive grading policies, real counseling services to disadvantaged persons, and relevancy to the community. Such persons are your natural allies, and you may find the campus ministry you are undertaking in terms of working with and through them to have some influence over the lifestyle of the whole college. This is a way to translate the Good News for students in terms that affect their educational experience.

Hold a meeting!

At last, this Tour Guide is suggesting that you set up a dialogue process. It is almost never too early to call a meeting of some faculty and some clergy. (Remember, we have soft-pedalled the urge to call a meeting of students and clergy!)

Such a meeting may be part of the informal fact-finding mission before you have done any of the things suggested herein. It certainly will be needed before developing a strategy for campus ministry.

There are some not-too-encouraging studies about characteristics, values and attitudes of faculty in community colleges. Forget these for now! Cultivate the faculty people you know and those your student friends tell you about. Bring them together with you. A faculty friend can perhaps arrange for a meeting to take place on campus. If not, invite them to your house for

a gabfest.

If the group (ten or twelve people at most) clicks, encourage members to commit themselves to at least four unofficial, open-ended meetings. The purpose:

serious inquiry into nature goals, present condition and future prospects of this college; or

understandings about the life situations of students which affect their academic and self-fulfillment pursuits, their educational goals, the value dimensions of their lives; or

major points of agreement/disagreement among educators today.

Or state the purpose in terms of what your Task Force *needs to know* in order to plan an effective ministry.

The professional educators will do most of the telling early in the process. The community persons offer themselves as students. But very quickly the one will be pushed beyond the point of easy answers and all will be caught up in reflective, inter-personal dialogue about the assumptions basic to their day to day work.

The mutual benefits cannot be measured. Participants in such groups testify that such an experience, sometimes lasting a year or more before scattering into new groupings or task forces for joint action, had profound impact on their personal and professional decision-making. The close relationships that develop have payoffs perhaps many months later.

You, by initiating the process, have provided for cross-disciplinary exchange between teacher and teacher, and perhaps have opened channels for communication between faculty and administrators. Subtly or directly, the issues raised in these discussions will get on the agenda for eventual action by the college.

Your most important ministry? Could be!

Faculty and staff are around lots longer than students are in a community college. Their policies and practices directly affect the life and learning possibilities for students. A ministry to students includes affecting the atmosphere and the practical

details of their educational experience. Affirm, uphold and inspire the teachers who mediate that education.

Can the campus ministry influence curriculum?

Ideally, the curriculum at the community college is created, shaped and revised to meet the changing needs of the students from that community. Thus it is a legitimate concern of the "public" although not in a narrowly parochial sense.

If, as a client group, your Task Force has suggestions for new courses based on your understanding of needs of special groups (e.g., church school teachers, urban affairs specialists, volunteers with welfare agencies, ethnic populations, etc.) by all means approach the college with ideas.

The Dean of Instruction can give you the widest perspective on the scope of the curriculum. The community services department can implement short courses (non-credit) which might prove worthy of later inclusion in the regular curriculum.

Beyond this academic concern, we know that many persons are seeking greater understanding for coping with the realities of their own lives and would welcome courses which seem to offer perspective for this. The current ethnic consciousness, not only for minority group members, draws people into discovery of their own spiritual heritage and group-ego past.

Most colleges have lists of speakers available to community groups. You might facilitate a "reciprocal speakers" list, alerting the college clergy in your area with particular skills and experience that would make them interesting guest speakers in a variety of classes.

VII. FROM CORNERS TO CENTERS OF POWER

We have outlined a picture of various corners of the campus which particularly intersect with campus ministry concerns. We could have mentioned Developmental Communications, Learning Resources Centers, Career Guidance, Placement Offices, Financial Aid Offices, Cooperative Education . . . but you've probably discovered them by now yourself!

There has been a lot of stress on a pastoral approach, a ministry of listening and understanding, of affirming and upholding, on campus. Now we direct your thoughts toward a ministry of advocacy and governance.

Dealing with decision makers.

You need to know how the big wheels turn, either keeping all the little wheels turning and meshing, or grinding them to a halt. One member of your Task Force may be assigned to sit in on sessions of the board of trustees of your community college district. (Everyone should have this experience at least once!)

Get to know the trustees as individuals where possible, raise issues of concern with them. Work with other groups of citizens to recruit and promote the candidacy of intelligent, educationally perceptive human beings.

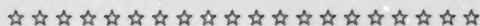
This is part of your campus ministry even if you never set foot on the college property! Your participation could lead your congregation to exercise their citizenship responsibilities. Local school board elections afford church people an opportunity to be influential in the public arena.

This "exercise" can come *first, during* and sometimes *after* all the steps suggested.

It will behoove you to be cognizant of legislative actions and possibilities directly and indirectly related to community colleges (e.g., E.O.P. funding), and of "master plans" for higher education for the state. Ethical concerns intersect quite sharply with political action.

Ask one of your campus contacts to procure for you regular copies of the newsletters of the junior college associations, faculty association bulletins and other literature which come to them as employees. This will enlarge your understanding of the limits within which each college must operate.

The fact that you know enough about their world to ask good questions puts any conversation with trustees and administrators on a new footing. Your ideas will certainly be taken seriously. As an informed "little public," you and your Task Force can now offer critical judgment about certain policies of the district or of a college, but as involved allies, not snipers. Our guess is that you will find yourself an *advocate*, speaking in behalf of your college and the community college movement in general. You will want to be on hand to support good proposals from any of the intersected corners when they come before the board for action.



Out of a backlog of relationships and experiences in community colleges, as both a campus minister and as an adjunct instructor, I have attempted here to share pointers or flashlights to illumine the roadway as you intersect with students, faculty, staff and decision makers. We can almost guarantee that if you have taken even some tiny steps along this pathway that crisscrosses the campus, then cuts into the community and back to the campus again, you are already involved in some phase of campus ministry with somebody, some department, some activity. And you may have long since said to yourself, "But that's what I've been doing all along."

Many churches and church people do have interaction with the local community college. These exercises of discovery may serve to make the interaction, the campus ministry, more intentional. Involvement is the price of real understanding, and this series of steps leads to potential influence. Actually, a lot of these steps have to be taken simultaneously, which is why you need more than two legs. A task force has more than two legs! We urge you to plan for a shared ministry.

Your role as interpreter.

An important part of this pilgrimage is sharing what you've learned. Being an Interpreter of the COLLEGE to the CHURCH and COMMUNITY, you share your understandings with parents, with older people who fear and resent students, with young people, with voters, with schoolmen in other branches of education such as high school counselors.

Being an Interpreter of the CHURCH and COMMUNITY to the COLLEGE, you can share your perceptions with the people of the college, sometimes in the form of questions, sometimes in the form of report, being a go-between for students and faculty, community special interest groups to service departments.

You underscore and highlight the needs you know about.

You make proposals for programs and action.

You respond when asked for help and leadership.

You are sincerely critical.

Your presence will open up conversations about the value dimensions of teaching, the great ideas which sway men's minds, the cultural changes, the major points of issue in education today.

TO SUMMARIZE

It will be apparent that campus ministry is seen as a ministry of the local church;
that it is more than ministry to students;
that ministry with faculty *is* ministry to students;
that a ministry begins to happen through demonstration of concern for the institution and the individuals in it;
that thorough understanding of the campus community and its needs will determine strategy for service;
that the joint prayers and practical efforts of students, faculty, pastors and parent-citizens will make a difference.

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